The LUTHERAN

YOUNGSTERS LIKE TO EAT

Food for these European children was a gift from Americans

Vol. 33, No. 24

MARCH 14, 1951

5 CENTS

Teaching Isn't Enough

It was the last Sunday before Lent. At the beginning of the lesson period, I talked with my Sunday school class about the meaning of the Lenten period and the best ways of keeping Lent. I reminded them of the special services being held in our church.

Ash Wednesday arrived and with it one of the worst snowstorms of the winter. Time for the Ash Wednesday service approached. The wind was blowing a terrific gale. The snow was wet and heavy and clung to everything it touched. The snow had reached a depth well above my overshoes and there were no paths.

I was tempted to stay in where it was warm and comfortable, telling myself there probably would be no service anyway. I thought better of it and made my way laboriously through the drifting snow toward the church. I almost turned back a number of times. As I stood still for a moment, wondering what I ought to do, a couple of figures came stumbling toward me through the snow—two of my pupils on their way to church.

As I sat in the pew, waiting for the service to begin, I couldn't help wondering: Suppose these girls, after braving the storm to attend the service, discovered upon their arrival that I had not even bothered to come myself. Would they have placed as much importance on my teaching in the future?

I was reminded of a Scripture passage we had read in Sunday school not long ago:

You who teach others, will you not teach yourself? While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? (Romans 2:21, 22)

The truth of these words hit me with an impact equal to the force of the wind outside.

—Lillian Rowe

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THE CHURCH IN THE NEWS

School aid bill again

Back in the U.S. Congress this month was the question of whether parochial schools should share in federal aid to education.

Representative Graham A. Barden intended to present the 82nd Congress with a new "Barden bill" like the one that never came to a vote in the 81st Congress. It provides that "public funds go only to public schools." In 1949 Representative Barden was awarded the title of "new apostle of bigotry" by Roman Catholic Cardinal Spellman because of his fight for this principle.

Besides the Barden bill, the House has three others on school aid. One from Representative John Fogarty provides federal funds for free bus transportation of parochial-school children in states where this is legal. A similar bill has been introduced in the Senate by James E. Murray.

Bus bills in the states

In a half-dozen state legislatures the friends of parochial schools were conducting their annual campaign to get public funds to pay for bus transportation.

In Montana the campaign failed. A committee failed. A committee in the state's house of representatives reported against a bill to let public-school buses pick up parochial-school pupils. The same proposal was passed by both houses of the New Mexico legislature and sent to Governor Edwin L. Mechem for signature.

Bus bills were introduced in the California, Indiana, and Wisconsin legislatures. In West Virginia the legislature received a proposal to include parochial schools in grants of free textbooks for all pupils.

A Presbyterian college in Clarksville, Arkansas, decided last month to discontinue its school of pharmacy when the state supreme court ruled that it could not continue to receive an annual state appropriation of $50,000.

Churchmen in politics

Crusading clergymen were attacking evil—principally gambling and liquor—in a dozen states this month.

Pastors lobbied against beano in the Connecticut, Massachusetts, and New Hampshire legislatures. "Beano is undermining the family life of New Hampshire," announced Mrs. Faye Child of the Women's Christian Temperance Union.

Church groups in New Hampshire combined with the Grange, YMCA, YWCA, WCTU and others to establish a "Moral Lobby" in the state legislature at Concord. The Rev. Raymond H. MacFarlane, executive secretary of the state council of churches, registered as a lobbyist.

In Oklahoma there were churchmen leading a legislative battle to restore the "bone dry" law repealed in 1947. "This is an opportune moment," said Dr. E. F. Webber, Oklahoma City clergyman. "Our governor is sympathetic to our cause. We can ride to victory." The dry bill passed the state senate and went to the house.

In Montana the state council of churches opposed a bill to permit outdoor advertising of beer. Sale of liquor in the area surrounding Camp Polk, a large military training center in Louisiana, was stopped last month when church groups won local option elections.

CLERGYMAN IN CONGRESS

Japanese pastor, the Rev. Kiyoshi Tanimoto, was in Hiroshima when the A-bomb fell. Last month he was in the U.S. Senate as chaplain-for-a-day, offering the prayer at opening of the session. Vice President Alben Barkley welcomed the A-bomb survivor to Washington

Query candidates

Candidates for the office of mayor of Chicago were questioned by 60 clergymen of the Chicago church federation on what they would do if elected.

Mayor Martin Kennelly, the Democratic candidate for re-election, said "it is difficult to take politics out of city government under our two-party system, but it has been taken out as much as possible." He said that "every department in the city government has been improved under my administration."

The Republican candidate, Robert Hunter, told the clergymen that "we wouldn't have the crime problem if we had someone in the mayor's office aggressively trying to solve the problems."

Clergymen in Washington, D. C., were battling vigorously this month against appointment of F. Joseph Donohue as district commissioner. More than 100 pastors signed a protest against the appointment.

Dr. Frederick E. Reissig of the Washington federation of churches told a senate committee that President Harry Truman had failed to appoint Gerhard P. van Arkel as commissioner because Columnist Drew Pearson predicted he would. Donohue has been a lawyer for the liquor industry.

Dibelius and war

It isn't easy to be sure whether strengthening a nation's defenses will lead to peace or to war, said Bishop Otto Dibelius in London in late February. That is a question that must be answered by a nation's statesmen rather than its churches.

"A government would be guilty of irresponsibility if it left its people without protection," said the bishop. The Christian faith does not teach that a government should not prepare to defend its people against an aggressor.

"In one point the church is sure of its political judgment," Bishop Dibelius asserted. "We can say with all clearness and certainty that a so-called preventive war is against God's word and command. He who fires the first shot proclaims himself the aggressor. He is the guilty party."

Bishop Dibelius is chairman of the Evangelical Church in Germany. He spoke in Westminster Abbey upon invitation of the British Council of Churches.

Only the church, said Bishop Dibelius, can avert the danger of hatred that leads to war. "In the cold war today, the Christian church is the only great power extending over all iron curtains and Chinese walls—a power of reconciliation among men and nations." When people are forcibly prevented from meeting to-

gether, he said, "they begin to talk different languages. They do not understand each other any longer. Finally they believe that their side is populated by angels and the other side by devils."

State still subsidizes church

If the Evangelical Church in Berlin-Brandenburg would not move its headquarters from the western sector of Berlin into the Russian zone, its financial support which is collected through public taxation would be cut off. That had been the threat made in early winter by Communists in East Germany.

Last month the church refused to move. It has an office in Potsdam, but Bishop Otto Dibelius and his staff have headquarters in Berlin. This month East German Premier Otto Grotewohl said the state subsidy to the church would continue to be paid. It will go to the superintendent general in the Potsdam office.

Women will be ordained as pastors in the Berlin-Brandenburg Church, it was decided last month. They will be authorized to preach and administer the sacraments. Usually the women pastors will work among groups of women, children, and youth, in special circumstances they may become pastors of congregations.

The Berlin-Brandenburg Church is a union of Lutheran and Reformed congregations. About 90 per cent of its membership is Lutheran.

No alternative

People in Asia are asking whether anything but communism can solve their ancient problem of poverty. "In Asia there is only one important question raised by communism," reported Dr. John C. Bennett. "What is the alternative?"

Dr. Bennett, a Union Theological Seminary professor, had spent the winter visiting church leaders in Lebanon, Pakistan, India, Thailand, Hong Kong, the Philippines. "In every country I visited," he said, "there is a widespread feeling of fatalism about communism." Communists claim to know how to end relentless poverty and dishonesty in government.

ORIENTALS DISCUSS COMMUNISM
Dr. Rajah Manikam of India and Lei Taiyong of Thailand were among leaders who met in Bangkok last month to consider the attitude that Christians should take toward Communist promises

Dr. Franklin Clark Fry told the same story. He spoke March 1 to presidents of United Lutheran Church synods, meeting in Pittsburgh. A woman in Burma had explained, Dr. Fry said, that introducing democracy into oriental countries is like trying to put an icing on a cake that isn't there.

Some political genius, thought Dr. Fry, should invent a way of establishing democracy in gradual stages, as communism can be introduced. To put a country abruptly under self-government, by setting up a legislature and giving every citizen a vote, isn't successful where peo-

ple lack moral standards and education to make it work.

Don't get hysterical

In case America is subjected to A-bombing, what can the churches do to help people? The question came up this month when 32 of the 33 United Lutheran Church presidents of synods met in Pittsburgh.

In one city the defense plans call for immediate stocking of canned goods and first-aid supplies in churches for emergency use. "At this stage, that doesn't appeal to me at all," said President Franklin C. Fry. "America is in grave danger of becoming emotionally unsettled. We have a very advanced case of the jitters."

It was agreed that churches should seek to counteract the panic effects of defense preparations.

. . . "SICK, AND YOU VISITED ME"

For 30 years E. J. Paulet—now 87 years old—has made a practice of visiting the patients in hospitals of Granite City, Ill. Since retirement as a steel-mill worker he spends most of his time with the sick

Clothing collection in April

When housewives begin clearing out closets during their spring housecleaning, they should keep their eyes open for clothing and shoes that may be sent to suffering people overseas. Next period for special emphasis on clothing collection will be April 8 to 15, it was announced by Lutheran World Relief.

The appeal made at Thanksgiving in 1950 brought more than 500 tons of clothing, shoes, bedding. This supply has already been shipped overseas to refugees and others in need.

First Lutheran gift to refugees in Korea—25 tons of clothing—was starting on its way this month, reported Mr. Bernard A. Confer of LWR. Supplies collected in April will go to Germany, Austria, Poland, Yugoslavia, Jordan, Japan, and Korea. Special warehouses will be opened during the appeal period in Minneapolis, Seattle, and Nappanee, Indiana. Warehouses are open all year at Easton, Pennsylvania, and Los Angeles.

Churches reach World Action goal

Eleven congregations had notified THE LUTHERAN by mid-February that they had already contributed at least 100 per cent of their 1951 Lutheran World Action goal. Several had reached 200 per cent (Ascension Church, Philadelphia, had given $1,161.50 on a $419 quota by the end of the month).

In late February another 11 congregations had sent to their synodical treasurers the full amount of their 1951 World Action quota.

Christ Church in Gettysburg sent the Central Pennsylvania Synod treasurer its check for 200 per cent of its quota, and expected to give an additional 100 per cent. A half-dozen other Pennsylvania congregations meeting or exceeding their quotas are Little Zion Church of Earling-

ton, St. John's Church of Girard, Salem Church of Delmont, Trinity Church of Hecktown, St. John's Church of Farmertown, First Church of Duquesne. Pastor C. W. Baker of Duquesne sent THE LUTHERAN a postcard announcement in four colors.

University Church of Cambridge, Mass., had reached 100 per cent. Trinity Church, Rockport, Ind., completed its quota on Feb. 28. Holy Trinity Church of Elgin, Ill., mailed a check for $1,578 on a $1.478 quota. First United Church of Dallas, Texas, reached 100 per cent.

All congregations which notify THE LUTHERAN that they have sent their synodical treasurer their 1951 LWA quota before April 1 will be listed in this paper.

Moslems are missionaries

Southward in Africa the Mohammedan faith is gaining converts rapidly, Christian missionaries reported. The Rev. Gordon H. Fournier, a Roman Catholic who has been working in Uganda, said "every Moslem is an evangelist, whether he be a trader, conqueror, or just a sightseer. And he practices his faith."

In the Anglo-Egyptian Sudan a new law permits Moslem missionaries to work under the same conditions as those applying to Christian missionaries. Moslems have organized a movement to gain converts among pagan tribes.

Christians are under severe disadvantage in converting Moslems in the Sudan. A Moslem who is married to a Moslem woman has his marriage annulled if he becomes a Christian. His children are taken from him. He loses all property he has inherited or acquired while a Moslem.

Fights Christianity in Minnesota

Frank C. Hughes had begun a campaign to prevent the use of University of Minnesota property by religious groups. Mr. Hughes, who calls himself an atheist, said he would take his case to the U.S. Supreme Court if necessary.

To allow church groups to use state buildings for their meetings violates the principle of separation of church and state, says Mr. Hughes. He objects to meetings of the Lutheran Student Association in university buildings both in Minneapolis and St. Paul. Roman Catholics, Congregationalists, Methodists, and Quakers are among groups meeting in school buildings, he says.

The University of Minnesota recently reported that "as a non-denominational state university, it supports no religious ideology except that of religious freedom. However, the attitude of the university towards the 25 religious organizations among its students is one of co-operation and appreciation."

Lutherans number 31 per cent of the U. of Minnesota students who filed religious preference cards last year.

Weekday education survives

It had been three years on March 8 since the U.S. Supreme Court announced its decision in the McCollum released-time case. The court said school facilities may not be used during school hours for religious instruction.

In three years no state court has applied the McCollum decision as a precedent in settling a religious education problem, says Robert F. Drinan in *America*. The New York State Supreme Court ruled on Jan. 15 in favor of the released-

time plan in effect in New York City. The New Jersey Supreme Court on Oct. 17, 1950, unanimously upheld a state law requiring Bible reading in public schools.

Weekday religious education has fully recovered from the effects of the McCollum decision, said Dr. Erwin L. Shaver last month at the meeting of the Division of Christian Education of the National Council of Churches. In many communities classes were cancelled after the court ruling, but have been resumed.

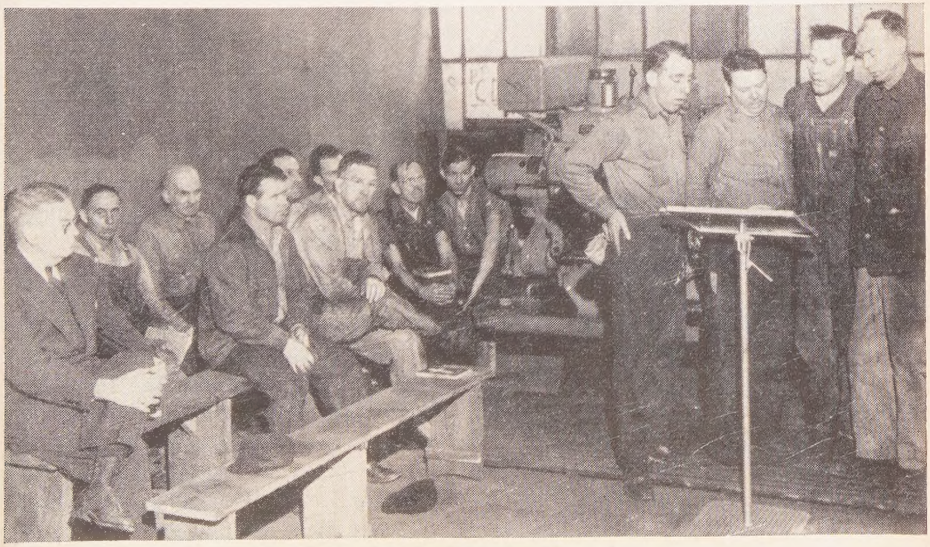
Dr. Shaver said there are more than 2,250,000 children enrolled for weekday religious instruction in 40 states. About a million are Roman Catholics, and most of the others are Protestant. Classes are held outside school property, although usually in time released by the school.

And so forth

Ministers in Wilmington, Delaware, were holding some of their 1951 monthly luncheon meetings in factories. They wanted first-hand knowledge of industrial conditions. One place of meeting had been the Boxwood Road plant of the General Motors Corporation . . . In Charleston, West Virginia, workmen at the Kanawha Manufacturing Company were holding a weekly hymn-sing during lunch hour (*see cut*).

The case of Dr. John Howard Melish was closed. The U.S. Supreme Court on Feb. 26 refused to review a lower court decision on the question of whether Dr. Melish could be rector of the Church of the Holy Trinity in Brooklyn, N. Y. Bishop James P. DeWolfe of the Protestant Episcopal Church ordered him removed as rector upon request of a majority of vestrymen of the church. A majority of members of the congregation disagreed with the vestrymen.

What Holy Trinity Church would do about securing a new rector was doubtful. "We have been consulting the ablest lawyers available and have been ascertaining just what are our rights as a parish under the canons of the Protestant Episcopal Church," said Lewis Reynolds, senior warden.



HYMNS AT LUNCH HOUR
Quartet sings at Kanawha Manufacturing Company

World News Notes

Peace conference in Paris

If the danger wasn't so real and the risks so tragic, the meeting that began in Paris last week might seem like another act in a Class-B movie. Deputy foreign ministers of Britain, France, the Soviet Union, and the U.S.A. were poker-faced actors reading lines in a stale drama.

Who is responsible for blocking a peace treaty with Germany? and with Austria? Which nations are honestly eager for peace and which are "war mongers"? The old questions—which don't have any answers—were asked again.

Western allies were alert for propaganda tricks from the Russians. What the Russians really wanted nobody knew except the Russians.

Enough of death

It had seemed reasonable to peace-loving people in late June of 1950 that the North Korean attack below the 38th parallel must be checked by combined forces of the United Nations. Aggression had to be outlawed everywhere in the world if there was to be any hope of a peaceful world.

By March of 1951 almost everyone agreed that the Korean struggle had dwindled into a senseless slaughter. The British and French were ardently pleading that UN troops would not be sent north of the 38th parallel again. Most Americans had lost enthusiasm for any more military triumphs up along the Manchurian border.

"Operation Killer" was the American name for the merciless struggle, which had lost all appearances of moral integrity. A majority of those being killed or starved or frozen were Korean civilians.

What was needed quick was some clear-cut offer to the Chinese of terms of peace. A United Nations committee was mildly proposing negotiations with Mao's government, but nothing seemed to happen.

Peace with Japan this year

Mr. John Foster Dulles was back in Washington this month with the hopeful word that a Japanese peace treaty could be completed by the middle of 1951.

Japanese seemed willing to make a treaty with the Western Allies and forget about the Russians for the present. A public opinion poll reported this month by the Japanese newspaper *Mainichi* showed that 60 per cent of the people think an American defense army should be left in Japan to protect them against Communist attack.

People in Australia—who have a big stake in the outcome of peace-making with Japan—weren't sure they wanted to have anything to do with treaties made by Mr. Dulles or any American. "Probably Dulles is an honest Christian, but we don't want to commit the World Council to anything he does," said Anglican Bishop Ernest H. Burgmann at a meeting of the Australian Committee for the World Council of Churches. "Nor should we commit this body to anything in the way of American international politics, or we will get our fingers burned."

Trade war ends

It was a pleasure to know that at least one quarrel between nations had been patched up. For 17 months India had refused to do business with Pakistan. This month the dispute had ended, and shipment across the boundaries had begun again.

The trouble started in 1949 when India cut the value of its rupee to 21 cents, at the time the British reduced the value

of the pound. Pakistan insisted on keeping its rupee at 30 cents, which meant India would lose heavily in trade with its neighboring country.

So the crops raised in Pakistan—especially jute and cotton—piled up in storage. Normally they would have gone to manufacturing plants in India. Some rice and wheat were also left unsold. Pakistan had to order coal from as far away as Poland when none could be bought from India.

Prices in the world market had gone so high that India found it could buy from Pakistan as cheaply as anywhere else, regardless of the unequal values of the rupees. An agreement completed on Feb. 26 permits a million bales of raw jute to cross the border to India in the next four months, unlimited importation of cotton, and perhaps 250,000 tons of food grains. Pakistan can't spare much rice or wheat.

People out of work

There were 263 people looking for new jobs in New York this month because there are so few people out of work. Not so many clerks and other employees were needed in the state unemployment insurance bureau. "The layoffs are due to the unemployment insurance caseload dropping, in line with the number of jobs created by the defense program," explained Mr. Edward Corsi.

Argument in Yugoslav parliament

Sharp difference of opinion among delegates was expressed in a session of the Yugoslav National Assembly in late February on the question of a new code of criminal law.

That was news—because in well-managed Communist countries no differences of opinion on political questions are ever expressed in public.

Vladimir Bakaric, premier of Croatia, said in the parliamentary debate that the proposed new criminal code is not forward looking. Rights of the citizens should have more protection, he said.

Parents get angry

"Do you love your mother more than your father? . . . Has either of your parents certain personal habits which irritate you?" These were some questions in a test used on high-school pupils in several Virginia communities.

The "Adjustment Inventory" questionnaire has 140 questions intended to determine how well the pupils succeed in social living. Thirty-two of the questions are on family relations.

Parents of pupils in a Manassas, Virginia, high school thought the questions pry into family matters. In Fairfax the parents didn't seem to mind.

Radio education

School children who are obliged to stay at home because of illness may not be enthusiastic about getting their lesson by radio, but the day of that sort of thing seems to be here. Results of a UNESCO survey of school broadcasting in 13 countries showed that in many cases radio programs were used as a substitute for normal teaching.

The usual practice was, however, to use the radio only as an addition to classwork. Greatest need just now is for better listening facilities in schools.

In the U.S. many states are planning state-wide FM educational programs. Many FM stations are already run by schools and colleges with the children playing a part in putting on the programs. India, the Middle East, and parts of South America are trying to solve problems of vast distances and scattered audiences. In Hungary there are special school broadcasts twice a week for children who cannot go to school because of the lack of heated classrooms.

UNIVERSAL MILITARY SERVICE

TIMES HAVE CHANGED. Three years ago, when the Pentagon waged an all-out effort to pass a Universal Military Training (UMT) law, churches and other public interest groups opposed it so strenuously that the bill died in committee.

This year, Congress is likely to pass a law that provides not only for military training but also for universal service in the armed forces. The growing seriousness of the international situation will reduce the opposition to a minimum. The Universal Military Service and Training (UMST) bill, including provision for drafting 18-year-olds, passed the Senate Armed Services Committee unanimously after weeks of hearings. Debate on the bill began in the Senate last week. A similar bill is under consideration by the House committee.

The proposed bills have two aims: to provide the manpower needed for the current emergency, and to set up a permanent system of training for defense.

Senate bill

THE SENATE BILL has the following main provisions:

1. The term of service for present and future draftees is increased to 26 months.

2. Drafting of 18-year-olds is authorized, but not until all 19-to-26-year-old eligibles have been inducted by the local board involved.

3. No one may be sent into combat without four months of basic training.

4. Those who have been rejected for failure to measure up to physical and mental standards will be re-examined, with a view to lowering standards.

5. Married men without children, who are not veterans, will be drafted ahead of the 18-year-olds.

6. Members of the National Guard and of the reserve components will serve the same period of active duty as the draftees.

7. Students who are drafted will be deferred until the end of the academic year.

8. For the next three years, 75,000 students of special talent will be deferred annually to assure an adequate flow of trained scientists and men of other essential occupations.

9. Eight years of total active and reserve service will be required.

House bill

THE BILL NOW BEING considered by the House Armed Services Committee follows the Senate bill in general, but differs in the following respects:

1. Men will not be drafted until they are 18½ years old.

2. There must be six months of training before being sent into combat. That means that no 18-year-olds will see combat service.

3. Physical standards will be lowered to those of January 1945—the lowest of the war—to permit the calling of some 100,000 of the 4-F group.

4. Members of the National Guard and of the reserve components on Feb. 1, 1951, will be exempt from draft, but will be subject to active service.

5. The deferment of men for scientific and other specialized schooling would be at the discretion of the president.

The military manpower picture will crystallize in the next few weeks. Hearings and floor debate will hit the headlines. Passage of both bills, and reconciling of their differences, will set the pattern which will affect the lives of our young men for the years to come.

—ROBERT E. VAN DEUSEN

Canadian Affairs

BROTHERHOOD WEEK

BROTHERHOOD WEEK was observed in many communities across the country, Feb. 18-25. An annual affair, sponsored by the Canadian Council of Christians and Jews, it featured dinners, mass meetings, and church services.

Purpose of the Council, as set forth in large display ads in the daily papers, is "to analyze, moderate, and finally eliminate intergroup prejudices which disfigure and distort religious, business, social, and political relations, with a view to establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

Prominent in the advertisement was a cartoon showing a sour-faced Indian watching a group of Pilgrims landing from their boat. Under his breath he is muttering

"Ugh! . . . foreigners!"

Then followed this bit of advice:

"We all believe in the fundamental soundness of the idea of brotherhood, but some of us are a little shaky in its practical application. It might do us all, Catholics, Protestants, and Jews, a lot of good to think of that Indian now and then."

DESPITE THE FACT that it is officially a bilingual country—a situation resulting from early French and English settlement—and despite the fact that hundreds of thousands of immigrants have come from all parts of Europe and Asia in the first half of the present century, Canada has surprisingly little racial or religious intolerance. This was borne out in the replies that an enquiring reporter got in one city when he asked a number of prominent persons if they knew of any discrimination.

"I don't care to commit myself," said an Anglican minister. "I might start something." A Presbyterian, on the other hand, didn't think there was. In fact, he would say "quite the reverse." A Lutheran pastor took a middle ground: "There's some—human nature being what it is. However at the moment I don't recall any instances of it."

The Ontario provincial government was taking no chances, however, that talks and weeks on brotherhood were enough. It has just announced its intention of putting into effect a Fair Employment Practices Act designed to prevent discrimination in employment by reason of race, creed, color, or nationality.

The act will be the first of its kind in Canada and is patterned after that in effect in New York State. It is preceded by a preamble which notes that such a step is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations.

THE ACT PROVIDES that a person fired or refused employment by employer or trade union because of race or religious discrimination may take his case to a conciliation officer. If necessary, the case may go to a commissioner and from there to the courts, where the maximum penalty will be a fine of $100.

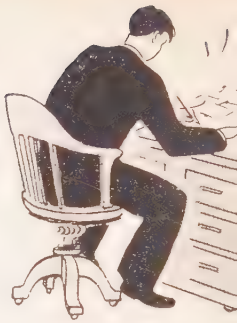
It is hoped that most cases will not have to go beyond the conciliation stage. "The purpose is to create good feelings," said Provincial Premier Frost. "We don't want to cause more bad feelings."

The act also prohibits the circulation or publication of application forms or advertisements or the making of written or spoken inquiries which express, even indirectly, that a certain race, creed, color or nationality would be preferred for a job.

—NORMAN BERNER

EDITOR'S HEADACHES

By J. IGOR BELLA



A man who edits a church paper in a Communist country has a terrible struggle between his conscience and his desire to insure personal safety

WE ARE REFERRING to an editor of a church newspaper somewhere behind the Iron Curtain. The time is the present.

In Soviet-controlled countries this position is not easy. Men who volunteer to do this work are placed into a very dangerous situation. They have to be constantly on the alert in guarding the interests of Christianity against the pressure of a materialistic state.

On the other side, the editor must be very careful not to let anything appear in his paper that might in any way be interpreted as criticism of the Soviet state. This is not easy, for the emphasis on some Christian doctrines, teachings, and conceptions alone might be considered as a criticism of Communism. Yes, the headaches of a religious editor in eastern Europe are many and substantial.

Today, for example, he received an article from the authorities which he must publish. Stalin's birthday is coming and his paper must say something about that. The article need not be published in the same words. It can be re-edited so that it appears as a spontaneous expression.

In the article, Stalin is presented as a great man, the defender of religious freedom and the church, as an enemy of the abuse of anti-religious activity, as a great defender of peace.

Let us quote from such an article: "His (Stalin's) glory increased durin the second world war where he prove his extraordinary talents not only as party member but especially as a states man and military leader with which h insured the unstoppable growth of th great empire of USSR and its nation The Slavic nations and the working peo ple of the world extend to the celebrar at the eighth decade of his life the sincer well wishes that the Almighty God shoul lead him with His holy spirit as His in strument in creation of peace in th world." I am sure the editor eliminate many expressions of adulation—akin t worship—but he doesn't dare to eliminat too many because it might be suspiciou

THE EDITOR ALSO received an orde from the authorities to write on certai subjects. It happened this time it was th subject of peace. He has to ask write to discuss the horrors which America imperialism is perpetrating in Korea, ho they are preparing for war.

He cannot emphasize pacifism becau pacifism is not acceptable to the autho ities. He must remember the teachings Communism as to the peace movemen "The peace movement is not a moveme of pacifists. With pacifism we would n get very far in our struggle against cyni and people without conscience who a preparing a mass murder of whole h manity. The peace movement is a milita movement and the imperialists cannot e

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Dr. Bella is the East Europe expert on the staff of the Lutheran World Federation.

ect peace when they are sowing hate."

Editors must carefully follow trends stablished by the Communist author-ies—what they are emphasizing at a ertain time and situation—such as the anding in of quotas by farmers, empha-s on working ethics in the factories, on ne saving of food.

The editor must be very careful to tate, or to emphasize directly or in-irectly, how loyal the church is to the ommunist regime, how much it wishes o work with the regime, how grateful it to the Communist government that it eals with the church in such a benev-lent fashion. He must be careful to oint out that the church has absolute eligious freedom and that nowhere else n earth is the church so free as in Com-nunist countries. The editor might have uite different private opinions, even pinions 100 per cent different, but he as no freedom to publicize them in spite f the "absolute" religious freedom.

THEN THERE IS the tortuous job of eading personally all the articles so that othing appears that could be interpreted s nonloyal. This is quite a task, for the ditor is held responsible for everything nat appears, even if the censor lets it nrough. This doesn't mean only that he ill be dismissed as editor but it might ean that he will be imprisoned or fined. Sometimes even the printers are held esponsible if certain articles appear.)

Even the most harmless incidental ref-rences to the actual state of economic ffairs might bring rebuke. For example, nere might be a sentence in an article hich reads like this: "In our times, even farmer who is well-to-do and experi-nced has many worries in order to keep imself above water and fulfill his uotas." A statement that it is difficult fulfill the quotas imposed upon the farmers by the government is considered seditious. The censor might write, "We consider it politically objectionable when the writer represents the quotas as a necessary evil which hinders the farmer."

RELIGIOUS ARTICLES also must be carefully looked over. The editor has to be careful not to emphasize too much reliance upon God and the weakness of man. Communism can solve everything without God.

The editor must be careful to leave out all the passages talking about the devil, Satan, or the rule of evil—because the authorities might think that he means the Communist state.

Then there are the discussions with the official censor. Every line must be read by the censor and approved by him. There are letters and negotiations and conferences before the censor permits certain religious articles to be published.

In Lent it is difficult to have anything published on the trial of Jesus, because the censor might see "anti-Semitism," "inciting to racial hatred," in the story of the passion. The censor might want to change certain expressions in the articles, sometimes even to change the meaning of the whole article.

Expressions like "foreboding of a new world catastrophe" . . . might be changed to "preparing of a new world catastrophe by capitalist imperialists." The editor must be on guard that an article is not changed into an anti-American tirade.

FINALLY THE PAPER is ready. The worries of the editor are, however, not over. Some Communist bigwig might read it and find certain statements objectionable and the whole issue is confiscated and the editor asked to explain. And who knows what might be the consequences!

No, it isn't easy to be an editor of a church paper behind the Iron Curtain.

Lutherans Cross a Frontier

By CARL G. KARSCH and WALTER RIESS

You can't ignore one-sixth of a city's population if you want to be sincere Christian witnesses. Philadelphia Lutherans realize that

ONLY 30 PEOPLE sat in the pews of the big church. In the balcony the organist was playing a simple arrangement of "God so Loved the World." Dusty boards cluttered the balcony aisles. It seemed to me a lonely place.

I don't think Pastor Edward Dixon felt that way when he came into his pulpit. He had worked a full year to gather those 30, and he was prepared to give them a good sermon. He wore a white surplice. He preached about Christ. And all 30 of us listened attentively.

We heard the sermon in what used to be an old German church, shadowed by deep stained-glass windows. A small wooden box, marked *Fur Ausbesserung des Pfarrarshauses* (For Improvement of the Parsonage), still held its place in the narthex wall. But these people around me knew nothing of the German language.

THERE HAD BEEN Negro members of Lutheran congregations in the pioneer days in Philadelphia. Two hundred years ago Pastor Henry Muhlenberg ministered to black-skinned folk in Zion Church. But times changed. Until very recent years Philadelphia Lutherans have not been very self-conscious of the fact that they were providing churches only for people of the white race.

Negroes had not been a large segment of the city population. The 1910 census reported a scant 5 per cent. It took the first world war's bursting-out-of-bounds industry to lure Negroes to Philadelphia and other northern industrial centers.

After the war they continued to move in. From 1915 to 1931 their number doubled. Industrial expansion of World War II was responsible for attracting still larger numbers, making the present total about 325,000—more than in almost any southern city—and 16 per cent of Philadelphia's population now.

That's too many people for any self-respecting church to ignore. Lutherans in Philadelphia have been talking a good bit in recent years about how to go about mission work among Negroes. Northern-

CONFIRMATION CLASS, CHRIST CHURCH

ers are just as hesitant as Southerners to experiment very boldly with interracial churches. Under present circumstances, the next-best thing seems to be Lutheran churches for Negroes.

THE MOST RECENT OPPORTUNITY came in 1948. The German-language Christus congregation had dwindled to such an extent as to make its further existence doubtful. Members of the church had scattered to other sections of the city as Negroes moved into the neighborhood.

Rather than sell the church and parsonage, it was decided to transfer them to the Ministerium of Pennsylvania. From the American Lutheran Church (which has done much more than the ULC in Negro mission work), the capable young Pastor Dixon was secured.

At the beginning the only recruits for Pastor Dixon's congregation were his wife, son, and daughter. In two years he has gathered more than the required number (50) for organizing a congregation. Last Sunday it came into existence, named Christ Church.

"My work is teaching," explained Pastor Dixon, "teaching and more teaching. The people I deal with want to learn. They want to *think* about religion. I try to give them something down-to-earth."

A LITTLE FURTHER ALONG in the same sort of teaching is Pastor Alan Youngblood in the Church of the Annunciation. His congregation was organized in 1945, and now has more than 200 members. There were 150 children in the vacation school last summer.

A beautiful and substantial church building was available. St. Stephen's in West Philadelphia, with a long and notable history, had struggled with problems of a disintegrating congregation as members moved away from the parish. Its property was transferred to the Ministerium, and at Christmas in 1946 the new Negro congregation moved in.

A LUTHERAN SUNDAY SCHOOL
Youngsters are noisy, of course

The quiet, friendly pastor had been ordained by the Ministerium in 1945 after studying at Mt. Airy Seminary. "We're interested here in changing lives, and that means you have to live with people," Pastor Youngblood said.

Among things that help in getting close to the people, said Pastor Youngblood, is the basketball league. Every Friday night 250 youngsters pile into the church hall. Until last season the games were limited to teams from the neighborhood. Then groups a mile away asked to come.

That might seem entirely normal—except for one thing. They were from the neighborhood of a rival teen-age gang (the "Tops") which carried on war with another gang (the "Bottoms") from Pastor Youngblood's area.

The pastor took the opportunity of asking boys of both leagues to meet and plan their schedule. Not a word was said

PASTOR YOUNGBLOOD INSTRUCTS PRIMARY CLASS
Sunday school at Church of the Annunciation

about the two gangs. Throughout the season the boys from both areas played together without a single ugly incident —although in years past youngsters had been killed for invasion of the enemy gang's territory.

"And we're getting some of those youngsters into our confirmation class," the pastor adds.

PASTOR JOSEPH LAVALAIS has more years of experience than Pastors Dixon and Youngblood in Lutheran ministry among Negro people in Philadelphia. St. Philip's Church had begun when a Negro family of the Missouri Synod came from New Orleans during the big wartime migration of 1918. They failed to find any congregation where they felt at home, and called on the Missouri Synod's city missionary to conduct services for them and some neighbors.

The congregation had been in existence more than 20 years when Pastor Lavalais accepted its call in 1943. Now it has mor than 600 members, factory workers, doc tors, lawyers.

"You ask me whether Lutheranism ha anything to give my people," Pastor Lava lais said. "It has. The average Negr is sick and tired of emotionalism or sen sationalism. He's done with screechin revival hymns. He likes the sturdy stu of our liturgy. Of course we sing mostl hymns like 'What a Friend We Have i Jesus,' but we use the church's liturgy.

I didn't want to ask the next question "Do you feel apart from your fello Lutherans? Have you ever felt single out, discriminated against?"

His reply came quickly, straight fro the shoulder. "Of course not," he sai "We're members of the Eastern District— with all rights and privileges, and we' had wonderful co-operation. We've g a Lutheran Laymen's League, Luthera Action Council, European Relief—t

ADMINISTRATION OF HOLY COMMUNION
This used to be St. Stephen's Church

EMPHASIS IS ON TEACHING
Pastor's room is used for Bible class

works. We're interested in everything."

We were talking in the parsonage. The pastor's son and daughter, bored with the conversation, piled happily into his lap. "Any troubles *inside* your congregation?"

"I don't like that word 'trouble,' " he smiled broadly. "Sure, a few people didn't like our liturgy too well at first. But that difficulty's gone. Right now we've got fine trouble—trying to find room to expand. Last Pentecost Sunday I confirmed 21 children. If things keep up that well, we'll have to build or move, and some of my members are afraid of debt."

DISTRUST MAKES it difficult for a Lutheran pastor to build his congregation in a Negro neighborhood. "Why do you want us to come to church now—the others didn't want us? We never heard of this 'Lutheran' church. What is it?"

These are hard questions to answer. The only way to overcome the barrier of unfamiliarity, say the ministers, is to "describe your program, not your doctrine." Once the people have lost their initial distrust, then it's time enough to teach them Lutheranism.

"One member," adds Pastor Dixon, "told me the first time he came to church he was frightened by the word 'LUTHERAN' on the sign outside. It wasn't until the service was almost over that he realized we were preaching the same Gospel he had believed all his life."

To recruit members, the three pastors use much the same methods, the visitors' record and direct canvassing. With his church as the center, Pastor Dixon has moved in ever larger circles in his door-to-door visits. Pastors Youngblood and Lavalais report that their congregations now have a number of members trained in evangelism.

Many denominations with which Negroes are familiar accept new members with a handshake, and little formal in-

CHURCH COUNCIL AT ST. PHILIP'S
Factory workers, doctors, lawyers . . .

CHRISTMAS PRESENTS AT CHRIST CHURCH
Pastor Dixon presents the children's gifts

struction. For this reason, confirmation procedure in the three churches is adapted to the situation. Pastor Dixon finds it most effective to give the prospective members enough instruction so they understand what sort of church they are to join. Then he confirms them. Afterwards, as full members, they continue their studies. "Many of my people," he states, "take the course more than once. Also, they read at home."

Pastor Youngblood accepts newcomers as "associate members" when they begin their instruction, with all the privileges of membership except receiving communion and holding offices in organizations. Pastor Lavalais has a similar arrangement. He uses the term "watch care" to describe his relation with those awaiting confirmation. "I am their pastor just as much now as after they are confirmed."

THE THREE PASTORS have done much to demonstrate their doctrines to be a practical way of life for the people they serve. But their task—and that of Negro pastors elsewhere—is made immeasurably harder by the attitudes of most non-Negro Lutherans.

Pastor Youngblood points out quietly, "Nine out of ten northern Lutheran churches won't accept a Negro into membership. We Lutherans have a unique opportunity to demonstrate our faith. Our church is new to them, and could put to shame the policies of segregation of their traditional denominations."

To help overcome the Negroes' natural distrust of a "white church," Pastor Youngblood stresses friendship in all aspects of church life. Anyone—church member or not—can belong to one of their organizations. Because of this, many of his members come from distant parts of the city to service. One man drives 50 miles each Sunday just to attend a "church where I'm wanted."

WHAT CAN BE DONE?

We can help homeless refugees by Lutheran World Action gifts

To inform Americans about the sad plight of a multitude of refugees in many countries, Franklin Clark Fry and Albert Crews flew around the world during January to visit these unfortunate people in camps where they have temporary shelter. Last month the travelers told the story to the people of America by radio and television broadcasts.

This article is the second part of an NBC network broadcast script. The first part was published last week in "The Lutheran." It told of basic needs of the refugees. This article tells what can be done to meet these tragic needs.

FOOD, CLOTHING, SHELTER, FAITH are the basic needs of refugees. But only the basic needs. These will keep people alive —but they alone won't let men *live*. A man—to really live—must work. And refugees need work. No man likes to live on charity. He wants to work and earn a living. Minds without work to do, grow sullen.

The Pakistani government has recognized this need. Mr. Shahabbudin, Minister of Interior, told us about the beginning of cottage industries among the refugees. And later we saw the work ourselves. We saw weavers from Sind earning a living on looms furnished by the government. We saw men doing the famous Kashmiri embroidery work. We saw stone cutters polishing semi-precious stones. The numbers are small, but the idea is sound.

It was a sample and a promise of what can be done. In other places there were other examples. Men were given land in India, tools in Germany, technical training in Greece. And out of these they fashioned jobs and honest work. And uprooted men are putting down new roots. Yes, work is essential for refugees.

AND LAST OF ALL, men need a *home*. They need to feel they *belong* somewhere. It's hard to be a stranger in a strange land. One old Arab shook his fist in our faces and told us . . . We do not want your food. We do not want your clothing. We want only to return to our homeland. We will walk barefoot and alone, if only we are allowed to go to our own homes.

But with all the progress that has been made in this field, there are still millions of people who feel they belong no place. There is no place they can call home. And these people must be integrated somehow into the economy of some country. Until this is done, the refugee problem will not have been solved. Loneliness eats into a man's soul. He must feel that somewhere—he belongs!

WE'VE OUTLINED the character of the problem and indicated something of its scope. Now comes the real question—What can be done about it?

And by whom? And in what way?

No one has all the answers, of course. And local conditions are special conditions. But we believe that the problems of relief, refugees and rehabilitation must be attacked on three levels.

First, each government must make a determined effort to care for its own problems.

Second, inter-governmental agencies must add their help when it is necessary.

At the White House last month Dr. Fry told President Harry Truman about the situation of the refugees as he had seen it during a round-the-world voyage. To the Committee on Foreign Affairs at the U.S. House of Representatives Dr. Fry brought information from K. M. Munshi, Minister of Food in the cabinet of the Government of India, regarding need for a grant of two million tons of grain to avert starvation until the next harvest.

Finally, private agencies, and particularly Christian agencies, must fill the gaps left by the other two.

WHAT KIND OF PROGRESS is being made on these three levels? What about self-help, for example? Did you see any evidence of that?

We saw it everywhere we went. Not only by governments but by individuals. A professor at Rangoon University told us, for example, that in his five-room house he had supported 37 people for the last 10 months. And his case was a common one, not only in Burma, but in most of the countries we visited. Governments are doing the best they can in most cases. Probably 90 per cent of all care for refugees is being supplied by the governments in which the refugees find themselves. This has been a tremendous strain on the resources of all such countries.

AND WHAT about inter-government aid? We saw that at work, particularly in the Arab states. General Kennedy of Canada is director of UNRWA for the United Nations there. He told us how the United Nations is looking after the dispellees. Tents, money and food are being supplied until such time as permanent settlement can be made.

Another example is Germany where the IRO has worked with displaced persons. In other parts of the world, it has been the International Red Cross. But part of the whole problem must inevitably be solved by governments combined for

such action through some international organization.

What about the third category . . . help from private agencies, and particularly help by Christian agencies?

IN MANY WAYS, this is the most important help of all. It's volume isn't significant in comparison with the help offered by governments and intergovernmental agencies. But its effect is too prominent to be overlooked.

Grants from governments can quickly degenerate into a dole. In government-supported camps we heard many complaints. The food was too little, the shelter was inadequate, the water was bad . . . a hundred complaints, many of them true.

The point is—people soon grew to expect help from government. The same was true of intergovernmental agencies. Such help is impersonal. But gifts from individuals to individuals carry with them the Christian message in its truest and most convincing form. This voluntary, free-will giving from one person to another does something that no other kind of help can do. We've heard that from all sorts of people, high and low. Listen, for instance to this Karen woman on the outskirts of Rangoon!

"WE ARE VERY grateful to you and we thank God especially for giving us friends who love us and send in the gifts. We want to please send our great gratitude to those who, with great sacrifice, sent in their loving gifts to us all."

The same sentiment came from King Abdullah of the Hashamite Kingdom of Jordan, who spoke to us in Arabic . . .

"YOU HAVE COME here inquiring about their situation to which I express my gratitude. My gratitude and thanks is doubled once I know that you have granted these wretched refugees their share among the rest of the refugees of the world."

We had the same reaction from Ernst Reuter, mayor of Berlin. He told us . . .

"We are always thankful if we can see that all over the world people are coming to our help. Because the fact that there is, behind the iron curtain, yet a free place named Berlin is a fact of the greatest importance for the whole people living in the East, not only in East Germany, but over in the east satellite states, too."

And there are many more. These are only a few expressions of the effect on people of Christian giving.

SINCE THE WAR, American churches have contributed millions of dollars and many tons of supplies to meet these desperate needs in the world. The moral effect of these gifts can never be measured. The saving of human life has been enormous. And the need still exists. Last week in London, the Archbishop of Canterbury said . . .

"This work must continue, all over the world. Governments must open their doors carefully and thoughtfully to refugees. But, above all, the churches must show that this is a matter in which their own Christian duty presses upon them and they must be the first to show sympathy, understanding and generous help to those who desperately need our care."

Closing words by Dr. Fry:

"Soberly, earnestly, now, I don't see how anybody can face the Christ of Lent and be hard-hearted about the human destinies that you have heard about tonight. God so loved these afflicted, bewildered, pathetic people that He gave His Son. I can't imagine any clearer way of measuring how far we are the sons of God than by what we give. Next Sunday, and all the way to Easter, the Lord, the world, and your own soul will find out whether the love of God dwells in you."

God Puts Us to Work

By RAYMOND T. STAMM

We are enlisted in God's army for the long battle against evil. There are no shortcuts in the campaign to overcome evil with good

ALWAYS, SOMEWHERE OR OTHER in this world, there has been a Sennacherib, a Pharaoh, an Alexander, a Caesar, or a Napoleon who has come up to fight against our promised land of freedom. The quickest way for God to deliver his people would be to remove the dictators by sudden death before they could embark on their careers of mischief.

Alexander did die early, but the idea of world empire which he had done so much to stimulate did not die with him. If we believe that God's design is to weave the fabric of history into a one-world kingdom of love, we can understand why no nation can be safe as long as there are other nations which allow their governments to wage war.

The development and observance of international law is a slow and painful business for God's kingdom builders. The outworking of this larger purpose complicates and retards our deliverance from evil. That is why so many millions of people have to go on suffering.

While the sons of God are busy preparing the temple of his Spirit, there are cruel men who keep coming up to fight and to turn the world into a hell.

GOD'S CALL is for builders of the caliber of Nehemiah, the man who would not come down from his task through fear of the opposition. But Christ's kingdom builders must begin by removing the "not" from the prayer that Nehemiah prayed against Sanballat and Tobiah the Ammonite: "Cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders" (Nehemiah 4:5). The Christian's prayer must be "Father, forgive them, for they know not what they do." Our Introit for Pentecost proclaims that "the Spirit of the Lord filleth the world," and bids the righteous be glad and "exceedingly rejoice" in His Presence. But then it continues: "Let God arise; let His enemies be scattered; let them also that hate Him flee before Him."

But if the Spirit of the Lord fills the world, there is no place on earth for his enemies to flee to. So the business of the Christian is to remove the contradiction by praying it this way: "Let God arise; let His enemies repent: let them also that hate Him come back and be reconciled to Him."

It is not only wrong but a waste of time to pray against the wicked. As the egg of a wasp in the grub of a beetle, so is self-destruction in the heart of an evil man. A perjurer, for example, may seem to be getting away with his ill-gotten gains, but the truth is that

"The getting of treasures by a lying tongue
Is a vapor driven to and fro by them that seek death."

ALL APPEARANCES to the contrary,

This is the twelfth in a series of 14 studies in the Lord's Prayer. Dr. Stamm is a Gettysburg Seminary professor.

there is no such person as a prosperous wicked man. If we could look inside his heart, we should see that what John Milton makes his Satan say (in *Paradise Lost*) is bound to be true also of Satan's servants: "Myself am Hell."

Jesus lived and died and rose again in order to deliver man from this greatest evil of all—from the misuse of freedom by which a human being makes Hell out of himself and out of the world in which he lives. And this same Jesus says, "As the Father hath sent me, even so send I you" (John 20:21).

The challenge once flung at the dying Christ faces every Christian: "He saved others; himself he cannot save." God does not lift the cross from our shoulders but gives us strength and faith, hope, and love to make our task of reconciliation a part of his creative work. His process of redemption requires us to be willing to die in his service.

But *physical* death is not the most important factor. In God's mysterious scheme of things it is appointed to all men to die the death of the physical body. The vital matter is the daily investment of a man's life in God's saving project—to say with Paul, "I die daily."

Paul dying daily in the service of the church of Christ is held by the Spirit in the grip of his faith: "In all these things we are more than conquerors through him who loved us" (Romans 8:37). He puts his trust in a faithful God who will not let us be tempted beyond our strength. In the fiery furnace, the Spirit is "Immanuel, God with us," as he was with Daniel and his friends, and with the martyrs of the Seven Churches of Asia.

IN THE PROCESS of being delivered from sin and evil, we devote ourselves to doing God's will by building his kingdom. This is an infinitely slow and painful deliverance. But it is the only way that love can finally prove stronger than force. Had we but eyes of faith to perceive this task, the patience of hope to endure it, and the will of love to achieve it, there could be no thought of yielding to a theology of social despair which rejects the idea of growth within history toward the kingdom of God on earth.

Faith to believe that our human struggle will count for something in establishing this kingdom on earth as it is in heaven is the only faith that can keep the battle of the individual from becoming random and socially irrelevant. To generate and maintain such a faith is the function of the church.

WE HAVE BEEN taught that the church is the congregation of believers in which the gospel is rightly preached and the sacraments are rightly administered. "Rightly" is a most expansive word. We need to extend our definition of a working church.

The church is the congregation of believers in which the gospel is rightly preached and the sacraments are rightly administered and the members go about doing good. Every member of such a church is called, enlightened, and empowered by the Holy Spirit to bear the cross with his Lord and to work with God to deliver the world from evil by building his kingdom.

But God's kingdom builders, because they dare to look ahead and devise ways and means to produce a good life free of the evils from which we pray to be delivered, must expect to encounter all sorts of suspicion and name-calling. And among the worst names that defenders of evil situations of today can think of are "planner" and "do-gooder."

Do-gooders, however, are in good company. The greatest thing the New Testa-

ment knows to say about Jesus is that "he went about doing good" (Acts 10: 38). The worldly people of his day interpreted his life as the life of a meddler and a busybody, but he defended himself by saying that he was only doing what he saw his Father doing, and he has continued his incarnation in his body, the church.

THE CHURCH, then, is God's principal instrument to deliver the world from evil. As Christ's continuing body on earth, it is informed with his mind and Spirit. This Spirit has given us our Bible. He leads us into all truth and enables us to do the truth. The Scriptures by which the Spirit guides us are a record of man's long laboratory ordeal to determine what is good and what is evil, and to flee the one and secure the other.

The Scriptures set forth the consequences of doing wrong and teach us how to avoid it. They kindle and keep burning a faith in God's mercy that includes both forgiveness and the task to forgive. They strengthen hope for the realization of faith's ideals here and hereafter. And they awaken love that abides forever, enabling us to work with God, yet keeping us from ever imagining that because God entrusts us with some power we *are* power in our own right and independent of him.

The church's business is to proclaim the forgiveness of sins and to get every one of its members to help God to implement his forgiveness by forgiving the sins which others have committed against them. In doing this they take the first step in creating and maintaining an ever expanding and enriching brotherhood of man.

THIS SPIRIT-EMPOWERED church begins by preaching the only gospel that can deliver a man from his own evil self. It educates children in the knowledge and love of God through Christ. It produces good family life. Gone are brawling and shiftlessness, cursing, contention, and fretfulness.

Then, widening the scope of its influence, the church acts to prevent the evil of poverty by abolishing slums and resolving labor disputes by wise and understanding conciliation. It is vigilant to clear up politics and to keep them clean. It works to promote brotherhood and thus abolish war, having abandoned the fatalistic notion that, despite all that Christians do, there must and will be wars.

In this fashion God intends his church to help him answer the prayer, "Deliver us from evil." To enable us to fulfill this great commission, the Holy Spirit, who is the Lord and Giver of life, is ready every hour of the day to fill his church and all its members with faith in God. He gives us hope for the realization of God's kingdom both in the hearts of individuals and in the human social order here and hereafter. He fills us with the love that never fails but will in the end have its way in accomplishing all these things.

OUR FATHER, when we long for life without trials and work without difficulties, remind us, please, that oaks and diamonds are made under pressure.

—From *Prayer* by PETER MARSHALL

THE WORLD HAS A HEART

By J. R. BROKHOFF

A little girl who won't get well has learned that giving things away is better than getting things

THERE ARE TIMES when we wonder, "Does the world care about me?" We hear it said so often that the world is hard and cruel and selfish. Men are busy making money. They have no time for sentiment. Every person has his own problems and has little inclination to hear the troubles of his neighbor.

The case of 12-year-old Jacqueline Marre of Atlanta, Georgia, proves the world still has a heart. When it hears the story of another's plight, thousands upon thousands are concerned.

More than a year ago Jacqueline could be seen leading her brothers and sister to the Sunday school of the Lutheran Church of the Redeemer. She loved Sunday school, and many times gathered the children of the neighborhood to take them along. Once she was awarded a Bible for memorizing Bible passages.

There came a day when Jackie could not go to Sunday school. Her hearing and eyesight became affected. She lost control of her hands and walking became difficult. A brain specialist ordered an operation. It was a tragic day when the parents were told the brain had a cancerous tumor. After several months in the hospital, Jackie came home with death to look forward to.

AT FIRST FRIENDS and schoolmates were kind. They remembered her with cards, flowers, and visits. As the months went by, they forgot.

A short time before Valentine's Day, a classmate came to see her and asked her mother if there was anything she could do for Jackie. Her mother suggested that she ask her classmates to send Jackie some valentines, because opening them would provide pleasant pastime.

The message was given to the eighth graders. And then things began to happen that did not stop until the whole world knew a little Atlanta girl dying with cancer wanted a valentine.

No one really knows who passed the word on to the newspapers. But the next day a reporter and a photographer came to the home for a story and a photo of Jackie. That evening The Atlanta *Journal* featured the request on the front page. It was picked up by the Associated Press and printed in newspapers all over America and in foreign countries.

NOW THE WORLD knew the story of a sweet Christian girl who was lonely and dying. And the world did itself proud! On the day after Valentine's Day, the Atlanta postmaster delivered, by actual count, 250,000 valentines to her home. For weeks 500 valentines have been coming daily. Telegrams, hundreds of boxes of candy, dozens of bouquets of flowers, and many dolls came from various parts of the country.

Messages came from GIs fighting in Korea or stationed in Japan. Many letters and gifts came by air mail from England. The police department of Plainfield, New Jersey, sent their picture with

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The Rev. Mr. Brokhoff is pastor of the Church of the Redeemer in Atlanta, Georgia.

LITTLE GIRL SICK
Everybody remembered

a valentine. The workers in the photographic section of the Associated Press in New York City mailed a huge valentine along with their picture. An intermediate department of a Baptist Sunday school in North Carolina made their own valentine for her with a picture of Christ within a heart and signed by each member.

According to the postmaster, all records for mail to one person were broken by the world's response. No one in history has received as many valentines. And perhaps not as many gifts. If Jackie opens one valentine each minute of the day and night, it will take her six months to open them.

"WHAT," YOU ASK, "is the child going to do with that deluge of flowers, candy, and cards?" Though a child, Jackie already has learned the truth of the words, "It is more blessed to give than to receive." Thousands of the valentines were sent to a near-by crippled-children's hospital. Some of the flowers were sent to the church for the altar. More than 100 boxes of candy were given to her pastor to distribute to the sick.

When seated by her wheelchair surrounded by all the valentine gifts, I asked her if she were not happy that she received all these things. Her answer was classic: "I am happy to get all these things so I can give them away."

There, it seemed to me, was the true meaning of stewardship. Does not God also shower his blessings and tokens of love upon us? As stewards should we not see they were given to us that we might have something to give?

The story of Jacqueline Marre proves that the world cares—if the world knows. Were it not for the publicity given to the case, there would have been but a few valentines for the soon-to-die adolescent. The world still has a heart and is willing to help if it knows of the need.

Does the church tell the world of the dying refugees? Souls are dying in sin—is the church crying out in desperation in their behalf? During Lent we are reminded there is a man on the cross dying innocently and helplessly. Does the world know it? Are we Christians telling it? The world would care, for the world has a heart.

"EACH ONE OF YOU is a part of God's unrepeated handiwork. No one with just your combination of capabilities has ever lived before or will ever live after you. You can do a work for Christ that no one else can do and that will never be done unless you do it. Begin where you are to live victoriously. Begin with the time that is yours."—RUTH SCHROEDER in *Youth Programs for Special Occasions* (Abingdon-Cokesbury)

The Gospel for Palm Sunday is written in Matthew 21:1-9

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

KING DAVID was the hero of the Jewish people. During his reign the Hebrew nation reached its peak in power and in influence. It was customary, whenever the Hebrews had a good king, for prophecies to be made telling that the dynasty of this king (his family line) would last forever (read II Samuel 7:11 and following).

Unfortunately the line of David was broken as the years passed. Kings ruled who were of other families. Times were worse. Depressions and famines, wars and plagues swept over the Hebrews. It had been better under David. People remembered the prophecies about David's heirs. There grew up the hope that someday David's line would be re-established on the throne.

Through years of suffering and exile this hope was nurtured until it became almost an obsession. Someday God would put a son of David on the throne of Israel. In that day there would be a golden age (*see* Hosea 3:4 and following verses).

THIS IDEAL RULER would be born in Bethlehem (Micah 5:2, 4). He would usher in a peaceful world. Justice and righteousness would reign supreme. The golden age was to be like a restoration of the Garden of Eden, a sort of paradise regained. (*See* Isaiah 9:2-7; 11:1-9.)

Jeremiah, Ezekiel, and others foretold the coming of a Davidic king (Jeremiah 23:3-5; Ezekiel 34:22 and following; Psalm 89:3, 4, 19, 20, 29). An author of the book of Zechariah pictured the king entering Jerusalem, riding on a donkey.

Although in earlier years royalty did ride donkeys, by the time the author of Zechariah wrote, the donkey was considered a lowly beast. It would be a sign of great humility for a king to ride a donkey. The author emphasized his prophecy by repeating the description, ". . . riding on an ass, and on a colt the foal of an ass!" (Zechariah 9:9).

Some prophets thought of the Davidic king as a humble, peaceful messiah. (Messiah is a Hebrew word meaning "the anointed one"—the king.) But in later years, under the rule of foreign powers, the Jews thought of the king as a military genius. He would first throw out the foreigners, and then rule in peace. In the hope of national independence, humility was forgotten. As David had held off the Philistines and driven aliens out, so his son (descendant) would do.

MANY INCIDENTS had occurred before Jesus' triumphal entry into Jerusalem that could have led people to think of him as the promised Davidic king. He was descended from David. He had been born in Bethlehem. Some, such as blind Bartimaeus, called him the "Son of David." Several of Jesus' own statements indicated that he might be this promised king (Luke 10:24, for example).

The Gospel lesson for Palm Sunday is the continuation of the lesson for Quinquagesima (*see* Matthew 20:17-34, and Luke 18:3-43). In that lesson, you remember, the procession to Jerusalem was

halted by the blind beggar. After Jesus restored his sight, the procession continued. This Sunday's lesson begins at this point.

Jesus and his followers were entering Jerusalem from the southwest. The road led them through the village of Bethany (which means "House of Dates"), then through Bethphage ("House of Figs"), and then into Jerusalem itself. Both villages were suburbs of Jerusalem.

As they entered Bethany, which was on the slopes of the Mount of Olives, Jesus paused and sent his disciples ahead to Bethphage to secure a donkey. He planned to ride into Jerusalem on it. In so doing he was going to enact the prophecy of Zechariah. Jesus was deliberately going to do what was prophesied of the Messiah. (Read the account of this entrance in Mark 11:1-10. It is clearer than in Matthew.)

The disciples followed instructions and brought the animal to Jesus. Matthew tells of two animals because he thought that the prophecy mentioned two. Actually, as we have noted, the statement in Zechariah is a repetition for emphasis. Mark, Luke, and John mention only the one animal.

Mark tells us that the animal had never been ridden. For the Jews there is a kind of sacredness connected with newness. Examples are: the festival of first fruits, the first year of marriage. Note that Jesus was buried in a sepulcher never previously used, wrapped in new linen grave clothes, and here rode a donkey never ridden before.

THE PROCESSION STARTED forward with Jesus riding. Quickly the crowds caught the significance of the picture. The Messiah, the Son of David, was entering the City of David, Jerusalem. The time prophesied for hundreds of years had come. Without saying a word, Jesus had told them that he was the Messiah.

Think back for a moment to the long years of hardships, of foreign domination, of bloodshed, of persecutions, of exiles. In the minds of those who lined the road to Jerusalem, Jesus represented the end to all these things. He would vindicate his people. He would revenge the wrongs with which they had been afflicted. The throne of David would be re-established. The golden age was coming. The Son of David was riding into Jerusalem at last.

What believing Jew would not shout, "Blessed is he that cometh in the name of the Lord! Blessed be the kingdom that he is going to establish, the kingdom of David!"

In wild enthusiasm the people tore off their outer garments, placed them in his path. Others cut down branches from near-by trees, placed them as a carpet in his way. A blaze of man-made glory!

LUKE TELLS US that as Jesus turned a bend in the road and saw Jerusalem, tears came into his eyes. The people did not understand. He had tried to show them a humble Messiah, a suffering servant of God. They were set on having a King of Glory, a Lord strong and mighty, mighty in battle (Psalm 24:7-10).

Now they cheered him. When they learned that the Son of David was establishing a spiritual, not a national, kingdom, they were disillusioned. They wanted a messiah who would serve their purposes; they did not want to serve his. They were not interested in what God desired. They were only interested in their own desires.

In a few days the cries of "Hosanna" became "Crucify him." By man's standards, Jesus is always the wrong kind of messiah. By God's standards . . . ? The Resurrection shows us what God thinks.

Personal Problem Clinic

In a groove

QUESTION: My husband has held the same job for 17 years. His salary has risen but little, and he is content—too content. He says he found out how to do the work years ago and since then it has been easy. He isn't interested in the parts of the work done by other people, so he knows little about what is being done outside his own small job.

I think Greg ought be reaching out and learning more about the operations of the whole plant, and try to advance. But he is satisfied. I am afraid that staying at the same level and in the same almost-automatic operations for so long may cause him to slip back. One of these days he may be dropped.

REPLY: People do get fixated in jobs, in factories and in many other places. Then they tend to lose aspiration to anything better, resist any suggestion of change, surrender to "things as they are," and even decline opportunities for improving their situation. This can happen to people in almost any number of vocations—teachers, ministers, clerks, salesmen, housewives, and many others. They may arrive at a point of arrested development.

Life is normally a rising from one level to another. Most people are endowed with a desire to improve their earnings, vocational status, recognition, and satisfaction in the work. If for any reason that forward urge is thwarted over a period of time the individual is likely to find himself in a blind alley, unless he takes himself in hand.

Can you get some other man of the right type to give Greg a pep talk, point out possibilities, and spark an ambition to move forward and upward? Beware of nagging, for that procedure could set him more firmly against change. He needs a sort of inoculation with new zeal—a renewed inner urge to something better—for which there is no substitute. Any urge, however, must operate within the bounds of reason and reality.

There is something to be said, though, in defense of contentment and freedom from the fever of ambition.

Become a writer?

QUESTION: My son is a senior in high school, and he is determined to become a writer. I don't like such a choice, because I believe he'll be on a starvation income for a long time before he gets anywhere—if he ever does. The whole thing is too uncertain.

I want him to go to college and prepare to teach in high school. He won't listen to this. How can I bring him around to reason?

REPLY: Who is actually seeing reason—you or the boy? That's a question which cannot be lightly dismissed.

A parent rarely does a child a service by insisting upon his following a certain vocation, nor does he help him by forbidding a certain life work, unless it is utterly foolhardy, or contrary to Christian ideals. Each individual is entitled to make his own choice and to bear the responsibility for it. The most parents can properly do is to help a youngster discover the facts about self and about vocations, so that an intelligent choice can be made.

Writing, as a life work, is attractive, influential, and, not infrequently, well paid. To prepare for such a career one ought to get his college education, including one or more good courses in journalism, and then seek a job as a newspaper reporter. Most writers who have achieved success have gone through the newspaper mill—an invaluable experience because of the atmosphere, guidance, and contacts.

No one can teach another to write well—he must really develop by his own efforts whatever talents he possesses. He can, however, be taught the mechanical side, grammar and other things. No matter what the guidance, not all aspirants to writing come through successfully; neither do they in any other vocation.

—EARL S. RUDISILL

Christianity in the Church Colleges

The Religion of College Teachers. By R. H. Edwin Espy. Association Press. 216 pages. $2.75.

This is an important, although not wholly satisfying, book. It is based on a study of replies by 440 college teachers to a careful and elaborate questionnaire sent out early in 1949. These men and women were professors of English, sociology, economics, or physics in 77 Protestant church-related colleges (three of them United Lutheran).

The questions concerned their religious preparations, beliefs, and practices. Conclusions reached from the study and the questions growing out of it are significant and well stated. But they probably would have been even more significant if a parallel study had been made among Protestant professors in non-church-related colleges. Similarly, it might have been helpful to check the professors' estimates of how well they integrated their religion and their subject matter with the estimates thereon of some of their students.

Meanwhile Dr. Espy's study does show that the integration of religion and education in many of the church-related colleges apparently is not nearly so close as some of the presidents thereof boast or believe. Many of the teachers seem to feel that their administrative leaders did not provide them with a clear understanding of the colleges' Christian objectives.

Fifty per cent of the teachers gave as one reason for choosing college teaching as a career the desire to enter a "strategic Christian vocation." But now, somewhat paradoxically, few read any books dealing with a Christian philosophy of higher education, consider the religious orientation of prospective textbooks, or are willing to disclose their religious views in teaching.

On this last point the author states that higher ranking faculty members are readier to disclose their religious views in class than their lower ranking colleagues, apparently because they are "more sure of themselves." The implication is that they feel "surer" of their jobs. But one is tempted to wonder if they may not also take a firmer stand because they are older and wiser and because they have at last learned the difficult art of showing the relevance of Christianity to their subject matter, whatever it may be.

Dr. Epsy's study shows, further, that the sociologists display the greatest concern for the integration of their religious beliefs with their subject matter, while the physicists show the least awareness of such a relation. This is a not unexpected discovery, since it probably is easier to relate religion to discussions of such things as poverty, crime, and discrimination than to a discussion of vectors and static energy. It is conceivable, too, because of the subject matter, that the presidents may be a little more concerned with the religious practices of their sociologists than of their physicists. At least it would seem that no study was complete unless these and perhaps other additional factors were brought into consideration.

One could wish that this little volume, despite its gaps, be read by every administrative and faculty member in our church-related colleges and by all our students who may be interested in college teaching as a Christian career.

WALTER C. LANGSAM
Wagner College (New York)

Lesson in Meditation

Deep Is the Hunger. By Howard Thurman. Harper. 212 pages. $2.50.

More must be done to help Christians grow quiet in the inner life. They need help to enable them to use creatively periods of solitude. The best possible fruit of the book is the encouragement of the practice of meditation.

The meditations in this volume are different from the usual variety. Few are based on a passage of Scripture, although the

Bible is quoted in a number of them. These paragraphs deal generally with the unusual, often unnoticed and unconsidered facets of truth. Some take up the obverse side of obvious truths. The thinking is not confined by fences, but rather it is inclined to open windows into related fields of the truth under consideration.

There are many quotable sentences of thought-provoking character. "Of all weapons, love is the most deadly and devastating." "Man is perhaps more a feeling creature than a thinking creature. To know and to feel is to do." "There is scarcely a greater test of character than forgiveness." The best use of the book is to learn by it to meditate.

HARVEY D. HOOVER

Gettysburg Seminary

We Are Missionaries

St. Paul Shows Us How. Mission Methods in Colossians. By O. H. Schmidt. Concordia. 119 pages. $1.50.

The uniqueness of the book lies in the way the author lets St. Paul explain how the word of God should be proclaimed by every follower of Christ. The ardent missionary speaks through his letter to the Colossians to give us today an understanding of the nature and manner in which the Lord's work should be done through our witnessing.

The book is helpful because of its emphasis that there is something the Lord would have everyone do. God's call brings with it the authority and grace to serve. The glory of every Christian should be to uphold a beautiful Saviour, to preach the gospel by living it, to guard against false doctrines, to promote Christian liberty, and to point to the things above.

Because the book is devotional, scriptural, and evangelistic, it could be used as a study by councilmen, workers' conferences, and so forth. The message will produce results in making new creatures in Christ when everyone who reads it is convinced that he can be, wherever he is, one of God's effective missionaries.

ROBERT F. SHELBY, JR.

Kannapolis, N. C.

Ordinary Man Makes Good

Count Folke Bernadotte. By Ralph Hewins. T. S. Denison & Company. 279 pages. $3.

Ralph Hewins, with the skill of a news hound, has shown himself well qualified for telling Bernadotte's story. The Count's life never had a dull moment, and the journalist paints it in striking colors. It is hard to lay the book down, once you have begun it.

Bernadotte was a world figure—a fact not generally recognized—and the 279-page book is crammed full of background material from Europe, Near East, and America, all relevant and stage-setting for his rich and active life. It gives insight into the indescribable misery and horror of Europe during the last days of the Third Reich, with the beastly cynicism of the German leaders and the sufferings of their victims in the torture chambers. It pictures the heroic work of the Swedish Red Cross, of which Bernadotte was at once the head and the most menial worker in the interest of humanity.

It reveals his secret interviews with Himmler, Ribbentrop, and other Reich leaders at the very collapse of Germany. The reader is almost breathless at the unbelievable feats of endurance as the Count flies into Berlin and other German cities in the midst of air raids and bombings, from which he escapes as by miracle.

Hewins, in the Foreword, disclaims any desire to make his subject a saint. And he doesn't. But there is evident on the part of the author a genuine admiration for this "good Swede," whom he insists on designating an "ordinary man who makes good."

Of course, his dramatic work as Mediator for the United Nations in Palestine is treated fully, and the climax of the book is reached in the telling of the "incredible crime," Bernadotte's assassination by the very people whom he had helped, by the thousands, to escape from the clutches of Hitler.

The book is full of interesting and not generally known information. Here and there the sequence of events appears a little confused, perhaps because of the overflow of material.

OTTO H. BOSTROM

Hamma Divinity School

NEWS IN THE CHURCHES

NEW YORK

Deaconess Installed at Brooklyn Home

NEW YORK CITY—Sister Evelyn Lukens was installed superintendent of the Tiding-Over Home of the Lutheran Inner Mission Society of Brooklyn on Feb. 4. Dr. Amos John Traver, professor of practical theology, Hamma Divinity School and former pastor of the Lutheran Church of Frederick, Md., which Sister Evelyn served, was speaker.

"FOR BOARD MEMBERS" was the theme of the fifth annual conference conducted by the Metropolitan Lutheran Welfare Council on behalf of its 29 Lutheran Welfare agencies Feb. 12 at St. Luke's Church. Topics and discussion brought out the fact that agency board members are supposed to interpret the work of their agencies in their congregations and among their friends; that they are partners with the staff, representing the cream of the laity and are good for more than just attending board meetings regularly. Three hundred seventy-five persons serve on the Lutheran agency boards.

THE ANNUAL MEETING of the Protestant Council of the city was held Feb. 15. The Rev. J. Quinter Miller, executive director of the Central Department of Field Administration of the National Council of the Churches of Christ in the U.S.A., spoke.

THE LUTHERAN STUDENT FEDERATION of Greater New York heard Dr. Paul Empie speak on the topic, "The Responsibility of the Christian in the Present World Crises" at their metropolitan rally Feb. 4.

The Metropolitan Lutheran Youth Council, an intersynodical group having the official support of the district Luther Leagues of five Lutheran bodies, has announced plans for the next three months that include a rally in the Bronx and the second issue of a news-letter. The Council has asked the Lutheran Society of New York, an intersynodical men's organization, to be sponsor.

A HOMECOMING SERVICE and Reception, inaugurating the 45th anniversary of founding of the Church of the Good Shepherd, Brooklyn, was held on Feb. 6. The preacher and guest of honor was Dr. Charles Trexler, first pastor. The Anniversary Fund now being collected will be used for renovations and reduction of indebtedness.

ON MARCH 4 the Rev. Werner Jentsch celebrated the 20th anniversary of his pastorate at St. John's Church, Brooklyn.

OLIVER W. POWERS

Atlanta Lutherans at $500,000 Groundbreaking

Members and friends of Church of the Redeemer, Atlanta, Ga., attending the recent groundbreaking ceremonies. By next year this time, congregation expects to be worshiping in new half-million dollar structure, reports Pastor John R. Brokhoff. (See page 38 for additional picture)

PEOPLE

Devil Pickets Church

When the Rev. R. Von Kemp, a touring evangelist from Russellville, Ark., conducts church services, he uses a unique method to fill his pews. Before a recent service in San Angelo, Tex., the clergyman stood at the closed front door of the church wearing a red flannel suit, wielding a pitchfork and carried a sign reading: "This Church is Unfair to My Business!"

Says Pastor Kemp: "Church business never fails to pick up when the devil begins to picket the church."

Woman Councilman

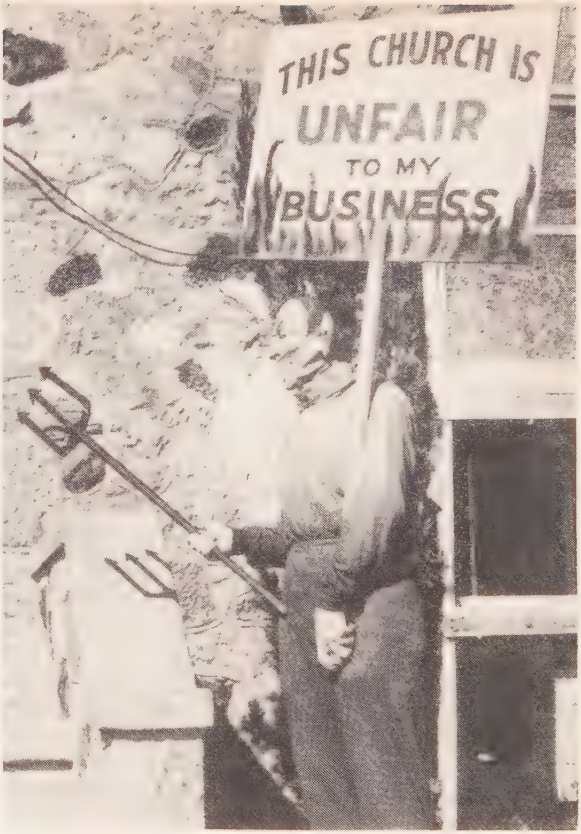
Members of Atonement Church, Asbury Park, N. J., have elected the first woman to their church council.

She is Miss Myrtle Weber, of near-by Bradley Beach. Miss Weber is a confirmed member of the congregation, has served the church in many official capacities and is currenly president of the Altar Guild.

Woman on Thiel Board

The wife of the Representative from Pennsylvania's 28th Congressional District, Mrs. Nora Lynch Kearns, has been elected to the board of trustees of Thiel (ULCA) College.

A graduate of Thiel College, she is a member of Holy Trinity Church, Greenville, Pa., and takes an active part in social and civic life in the U.S. capital. She is currently a member of the editorial staff of the Washington Newsletter and the board of directors of Capital Hill Associates, Inc. She holds membership in the National Federation of Women's Republican Clubs, is first vice president of the Congressional Club.



Fremont's First Lady

Mrs. Herman Gimmestad, director of women's physical education at Midland College, was recently named Fremont's (Nebr.) sixth "First Lady of the Year."

Selection of the Midland faculty member was made by a secret committee of civic representatives; the award was made at a Beta Sigma Phi program.

Mrs. Gimmestad was cited for her work in health programs of the city, county and nation (she is one of a five-member committee planning the biennial convention of the National Association for Physical Education of College Women in Wisconsin, this June), plus her contributions to Girl Scout, Red Cross and other civic endeavors. She is president of the Fremont chapter of the AAUW, played a responsible

role in the recent Mid-Century White House Conference on Children and Youth.

25 Years in Shelby, Ohio

Twenty-five years of service as pastor of First Church, Shelby, Ohio, by Dr. D. Bruce Young was recognized recently. At a special service the congregation presented him a new automobile and a purse.

Presently Dr. Young is serving his fifth four-year term as a member of the board of directors of Wittenberg College, for five of which he has been secretary. He is a member of the ULCA Board of Education.

For three years Dr. Young served as mayor and director of public service and safety of Shelby.

In Ohio Synod he has served as chairman of the examining committee and of the committee on stewardship and beneficence. He has been a delegate to several ULCA conventions.

DOCTOR YOUNG
. . . a quarter century

Briefly Speaking

After a particularly bad period of bad weather, Pastor Willard I. Hackenberg put in the parish bulletin of Trinity Church, Canton, Ohio: "Every good paper regards the weather as news, but in the first two Sundays of 1951 the weather ruined our attendance twice. Our prayer is for a better climate or braver Christians."

The Communist governments in the predominantly Lutheran Baltic States are working a new angle. All church-goers are now required to obtain special permits to attend church services. Although the $2 tax on each permit makes church attendance rather expensive, a greater drawback is the fear that the permits may prove to be a one-way ticket to Siberia.

As a Springfield (Ohio) city commissioner, non-Lutheran Layman Paul Miller is an interested member of the Springfield Inner Mission Society. As a result, the society now has a new 19-inch television set which Layman Miller donated, has been promised a sound projector. The society values the two gifts at $900.

An English vicar recently warned photographers who take pictures of couples standing in front of his church after they had been married at a near-by registry office: "any more of this (practise) and you'll have to buy yourself a new camera!" According to the cleric, the couples go to the registry office for their wedding, then walk a few hundred feet to the door of the beautiful Norman church and pose for their pictures, "giving the impression that the married couple are just walking out of the church." What's more, the parties throw rice and confetti, which has aroused the ire of the verger (caretaker) too!

A Lincolnshire (England) vicar maintains there are "too many four-wheelers in the Church of England." They come in "a tram to be christened, in a taxi to be married and in a hearse to be buried!"

A nearly perfect edition of the Bible printed by Johann Gutenberg about 500 years ago has been discovered in an English home. This rare book find brings to 46 the number of known copies of the Gutenberg Bible. The last sale of one of the rare books in the United States was in 1926. The price then: $106,000.

Pastor Stephen Schullery congratulates Mrs. Wilson Rhoads for her 20 years "of devoted service as box work secretary for the WMS" of Holy Trinity Church, Hershey, Pa. She has also been instrumental in sending gifts of food, clothing and bedding on behalf of the congregation, to various institutions of the church, overseas relief and individual families

NORTH CAROLINA

Tarheels Discuss Dry Referendum

THE GREAT DEBATE in North Carolina at present is whether the people will be given the opportunity to vote on the matter of liquor, beer and wine. Church leaders were present when the matter was opened for a public hearing last month in the State House of Representatives.

Most Lutherans stayed at home while other denominations represented in the Allied Church League had their say.

The question of a state referendum has been troubling the Legislatures of North Carolina ever since 1935 lawmakers passed the widely advertised New Hanover bill, which was the entering wedge that served to bring about the cracking of the Turlington Liquor Act of 1923. Since then counties and municipalities have had the privilege of making particular localities wet or remaining dry by local referendum.

There is increasing evidence that voters will get a chance this November to cast a vote for an all-wet or all-dry North Carolina.

Layman Herman W. Boozer, chairman of the Building Committee for Redeemer Church, Atlanta, Ga., turns one of first spadefuls of ground for the congregation's new $500,000 church. Looking on is Pastor John R. Brokhoff, who reports that construction, already underway, will be completed by early '52. Participants at the groundbreaking included Georgia-Alabama Synod President Charles Fritz, Southern Seminary President John L. Yost and Atlanta Lutheran pastors

CENTER GROVE Lutherans of Kannapolis are now enjoying their completed church. The 71-year-old cornerstone was taken from the old structure and relaid recently with ceremonies by Synodical President F. L. Conrad and Pastor Dermont F. Swicegood.

Pastor Swicegood designed the church, valued at $150,000.

NORTH CAROLINA LUTHERANS TViewed Dr. Franklin Clark Fry over the "Vanity Fair" show and other network television programs in connection with "One Great Hour of Sharing."

PRESIDENT VOIGT CROMER of Lenoir Rhyne College reports that many letters were received following the CBS "Church of the Air" broadcast of Jan. 28.

North Carolina Synod has again united with other synods in a Southern radio series. The Southern Lutheran Radio Committee has completed plans for a series of nine weekly broadcasts in April and May over a network of 150 stations through the Protestant Radio Center of Atlanta, Ga. The North Carolina Synod will sponsor three broadcasts, the Virginia Synod two, the South Carolina Synod two, and the Georgia-Alabama Synod two. Three North Carolina speakers will be used in the broadcasts.

UNIQUE EVIDENCE of church unity can be seen on a county road between Hickory and Conover. An attractive one-story brick building stands on a rising elevation flanked by a dairy barn and acres of peach and apple orchards. This Lutheran children's home, licensed by the State Welfare Department to care for 28 boys, is now filled to capacity. The Sipe's Orchard Home is a jointly controlled institution of the United Lutheran and the American Lutheran Churches.

FOR SEVERAL MONTHS Carolina Lutherans have been visited by Sister Evelyn Houlroyd, field secretary for the Board of Deaconess Work. During her itinerary through synod she uncovered over 40 new prospects.

NEWCOMERS to synod include the Rev. George R. Whittecar of St. James' Church, Concord, and the Rev. J. Luther Ballentine of Redeemer Church, Kannapolis.

ROSCOE BROWN FISHER

DEDUCTIONS

story of the week

AS THE CALENDAR indicated the Ides of March was almost here, neighborhood conversation quite naturally drifted around to the subject of income taxes.

The usual gripes about Washington bureaucrats, the lament of the overtaxed middle class, and statements about waiting "until next November" were made, sometimes heatedly, by the head of every house on the street.

Into the middle of the common dilemma one of the neighbors—an active churchman and tither—threw a sudden bombshell: after spending long hours filling out the long forms, he had discovered the United States government owed him a $200 refund!

Like ants swarming around a blob of jelly fallen to the kitchen floor, neighbors crowded around to "find out what you did to get such a big refund!"

The layman was sympathetic, and willing to explain the procedures he followed. Perhaps his friends might profit by what he had done.

"Now there's no reason for your disclosing personal information on your wages, salaries, bank accounts or deductions," he advised. "I'll drop around to your homes and list the items I deducted from my gross income."

The neighborhood rubbed its collective hands in anticipation . . .

DID you deduct real estate taxes? Yes, everyone had. Did you remember all medical expenses? More nods in the affirmative. Mortgage interest? Yes.

Now, how about contributions? Red Cross, Community Chest? March of Dimes? Christmas and Easter seals?

One neighbor preferred to be specific: "Yes, we deducted $15 for contributions."

"Well, what about contributions to the church?"

"We included those in the $15!"

Last October, a new mission was organized by the Central Pennsylvania Synod in Upper Prov from near-by St. Matthew's (Springfield, Pa.) Church—Mrs. John Tinsman—who had promoted th who is currently conducting services in a converted garage. Plans have been made for the purcl

OHIO

Pastors Protest One-Night Rule

COLUMBUS—In Dayton, Inner Mission Superintendent F. R. Stoneburner blasted county and city commissioner attitudes toward transient relief. Only one night's lodging is provided by civic authorities because, said a county commissioner, "We can't set up a flophouse here and turn Dayton into a mecca for every hobo in the midwest." Countered Pastor Stoneburner, "I had 10 men come into my (Inner Mission) office Feb. 8. The mercury was standing at zero. I could only take care of six. Who knows what happened to the other four?" He says, "There have been men wrapped in newspapers and sleeping in trucks, while the thermometer outside registered below zero this winter, and yet the 'one-night' rule goes on." The problem is increased by the practice of the large near-by veterans' facility center in disciplining men by requiring them to leave the home.

CENTRAL CONFERENCE was enjoying two new buildings last month. Holy Trinity Mission, Mansfield, dedicated its $50,000 stone English Gothic church Feb. 18. On Feb. 4 St. Paul's Church, Bucyrus, dedicated its John Q. Shunk memorial parish house. Mr. Shunk provided funds for the stone building which, with furnishings provided by the congregation, cost $140,000.

At a banquet in honor of Mr. Shunk, Pastor J. David Mumford of Wadsworth who, when pastor of St. Paul's in 1943, had interested Mr. Shunk in providing larger Sunday school quarters, thanked him on behalf of the congregation.

IN WOOSTER members of Zion Church are remodeling their auditorium at a cost of $50,000 to accommodate a new pipe organ.

Pastor John G. Gensel, St. Paul's Church, Mansfield, is mobilizing Ohio forces for 1951 LWA, goal for which is $107,938. By a last-minute intensive drive Ohio raised $111,766, 105 per cent of the 1950 quota. "We'll do it earlier this year!" he says.

BETHESDA-ON-THE-BAY MISSION, Bay Village, expects to break ground for their first church plant this month.

EACH NOON since Armistice Day the bell of Trinity Church, Canton, has rung to call to prayers for peace. Through Lent Pastor Willard I. Hackenberg has been reading various orders from the *Common Service Book*.

tside Philadelphia, with 80 charter members. It was a climax to efforts of a Sunday school teacher s three years ago. The congregation has called the Rev. Robert E. Anderson, CP mission pastor, or the building of a church under the direction of the ULCA's Board of American Missions

TRINITY CHURCH, Magnolia, received a bequest of $7,151 from the estate of Mrs. Marguerite E. Bowman . . . The congregation is enjoying $3,200 worth of new church pews, installed recently.

SIX OHIO PASTORS are serving as military chaplains: Francis J. Heine, John R. Himes, Karl F. Schofer, James W. Miller, Henry E. Boehm, and Paul E. Klett.

THE REV. THEODORE A. YOUNGQUIST, formerly at Sacramento, Calif., was installed assistant pastor of Trinity Church, Akron, on Feb. 4.

THE REV. LOUIS H. VALBRACHT will leave St. John's Church, Zanesville, March 31 to become pastor of Edgebrook Church, Chicago. Pastor Valbracht led St. John's Church in the building of a parish hall.

Dr. Henry Schaeffer at St. Paul's Church, Marion, is offering a course in basic English for displaced persons in the Marion area, through the adult education program of the Harding High School.

DR. W. H. SHEPFER, Defiance, retired and in his 80th year, has published his "Swan Song" message, is distributing it to fellow pastors. "I am sure," he says, "my failing old heart will beat a little stronger if I have evidence that my dying message has influenced some who were struggling with the demon of doubt to become more than conquerors through Him who loved us."

ST. LUKE'S CHURCH, Youngstown, is looking for a full-time parish worker for secretarial, educational and administrative responsibilities. E. RUDOLPH WALBORN

PENNSYLVANIA

Bethlehem Church Plans New Building

ALLENTOWN—Messiah Church, Bethlehem, has begun a three-year fund-raising campaign, looking toward erection of a new building at Worthington and Easton avenues. The congregation has a goal of $8,000 this year, and $17,000 more by the end of 1953. Present facilities are no longer adequate to care for the Sunday school of 157 persons, and the confirmed membership of 165.

A CONCERT by Maestro Giuseppe Moschetti, organist, and a choir of 100 voices from St. John's Church, Allentown, will be sponsored by the Allentown Conference Women's Committee for Inner Missions in St. Peter's Church, Bethlehem, April 8.

A DINNER for church councilmen of Beth-

lehem and Allentown, sponsored every year by the Lutheran Pastoral Associations of these two cities, will take place April 9 in St. John's Church, Farmersville.

The annual meeting of the Allentown Conference will be held April 10-11 in Union Church, Neffs.

THE WOMEN'S MISSIONARY SOCIETY of Allentown Conference has planned a Young Women's Congress, to be held April 14 at Muhlenberg College. Mrs. C. W. Baker, Jr., ULCA-WMS president, will speak, as will Mrs. Karl Weiss, missionary to Africa.

LUTHERAN WOMEN of Bethlehem will hold a combined mission study class in Holy Trinity Church March 27. Featured will be a motion picture, describing life and social customs of the Near East.

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PENNSYLVANIA

Interest Shown in Commission Report

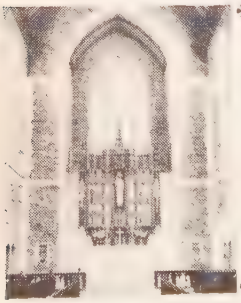
HARRISBURG—Sixty-three congregations of Central Pennsylvania Synod will be concerned directly with recommendations of policy on the Union Church which have been prepared by the Joint Commission on the Union Church, consisting of representatives from the Evangelical and Reformed Church, the Central Pennsylvania Synod, and the Ministerium of Pennsylvania.

The 10 recommendations point toward clear definition of the congregations and auxiliary organizations involved in union churches, providing for proper promotion of the denominational programs.

Where wide disparity in the size of two congregations involved would make it seem advisable, the smaller congregation is urged to disband or merge with a neighboring congregation of the same denomination. Equitable distribution of property in such reorganization is taken into consideration.

Purpose of the Joint Commission is to plan for the strengthening of the total program of congregations involved in union church combinations.

Introducing the recommendations the Commission states: "In a practical way the Commission seeks to increase the response of the Union Church to the causes of Jesus Christ. In some instances, this will mean



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Pennsylvania Cornerstone

Pastor John Knaul and Layman George R. Barlett help lay cornerstone of the new $100,000 church being built at Montgomery, Pa.

closer co-operation between two congregations. In others this finer response will be sought through the dissolution of large and financially substantial union congregations. To achieve this holy objective, it may be helpful in some cases to exchange buildings so provide the sole use of a church structure to one denomination. In the main, however, progress in the Kingdom will be made as both members of the union arrangement promote the programs of their respective denominations . . ."

The recommendations will be presented to the convention of the Central Pennsylvania Synod, Trinity Church, Germantown, May 21-24.

THE REV. ROY L. WINTERS, superintendent of Home Missions for the Ministerium, is chairman of the Commission; the Rev. Ralph . Weller, Home Mission Superintendent for he Evangelical and Reformed Church, is ecretary. Central Penn members on the ommission are Pastors Edmund Bieber, enneth Ehrhart, and Martin L. Tozer.

THE ULCA BOARD OF EDUCATION, in cooperation with a committee of local pastors, planning a Youth Vocational Conference to be held April 7, in Zion Church, Sunbury.

FOUR RURAL CHURCH INSTITUTES are planned by the Town and Country Church Committee of synod April 17-20. Dr. William G. Mather, professor of the School of Agriculture of Pennsylvania State College, will address each institute on "The Rural Church," and "The Pastor of the Rural Church."

The institutes are for all who are interested in the work of the rural church; will be held by the Allegheny Conference at Christ Church, Casebeer, April 20; East Pennsylvania Conference—St. Luke's Church, Schaefferstown, April 17; Susquehanna Conference—Jacob Church, Elysburg, April 19; and West Pennsylvania Conference—St. John's Church, Abbottstown, April 18.

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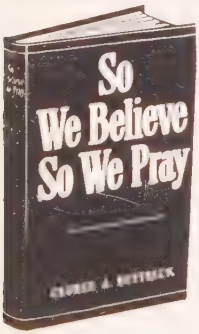
THE FIRST ANNUAL Harrisburg "Brotherhood Institute on Human Relations" was held in the Hotel Harrisburger Feb. 22, with Dr. A. C. Baugher, president of Elizabethtown College, as primary speaker. Panel discussions included, "How Can the School Contribute Toward Better Human Relations?" "The Role and Responsibility of the Churches," "What Can Community Organizations Do Towards Developing More Harmonious Group Relations?"

"Open House" ceremonies marking the occupancy of the new Central Pennsylvania Building of the National Lutheran Home, Washington, D. C., will be held April 7.



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By GEORGE A. BUTTRICK

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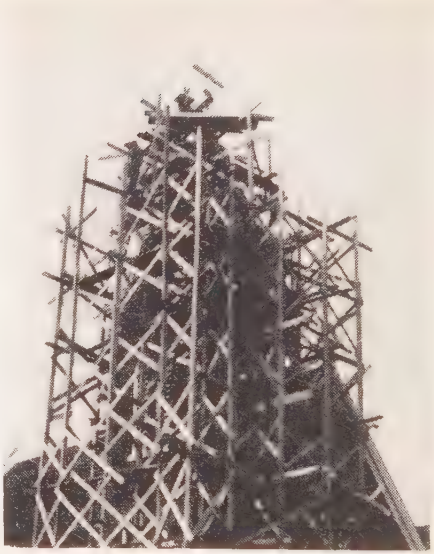

During the recent raising of the steeple of First Church, Selinsgrove, Pa., workmen replaced a weathervane which had told how the wind was blowing for 67 years with a cross. The steeple improvement was the first step in an extensive renovation program

DISTRICT MEETINGS to be held in April are scheduled as follows: Adams, Church of the Abiding Presence, Gettysburg, April 3; Lewistown, Reedsville Church, April 16; the Northeast-Blair-Clearfield, St. Matthew's Church, Martinsburg, April 23; York, St. John's Church, New Freedom, April 23; Somerset-Cambria, Trinity Church, Hoovers ville, April 24. GEORGE E. WHETSTONE

PENNSYLVANIA

Spring Grove Parish Is Realigneed

YORK—Members of four congregations near Spring Grove voted more than three to one to divide the charge, after deeming it too large and unwieldy. The new arrangement will be St. Peter's (Lischey) and Christ (Roth) to compose the Upper Muhlenberg charge, and St. Jacob's at York, New Salem and St. Paul's, Stoverstown, the Lower Muh

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enberg charge. Each parish will now call ts own pastor.

TRINITY CHURCH broke ground recently or a $60,000 Sunday school building. Three-ourths of the cost is in hand or pledged.

TRINITY CHURCH, Seven Valleys, made ex-ensive improvements, including a $3,000 lectric organ. Dr. Dwight F. Putman, Har-isburg, and the Rev. George D. Laird as-isted Pastor M. L. Kroh in rededication.

FELTON PARISH has called Gettysburg eminarian Charles Lady as pastor.

STUDENT KENNETH SENFT of Gettysburg eminary was guest speaker for a recent neeting of York District Luther League . . . HE REV. ROLAND M. BANES, Ferndale, has ccepted the Dillsburg charge, effective April . . . THE REV. WILLIAM C. DAY, Red Lion, as honored upon completion of 20 years s pastor of Grace Church.

A $500 BEQUEST has been received by lount Zion Church, Goldsboro parish, from ie estate of Mrs. Lillie E. Stair, widow of ie Rev. Ruben Stair. The congregation re-ently purchased a $2,600 electric organ.

ST. PAUL'S CHURCH, Newville, recently re-ived choir robes from Bethany Church, altimore, in memory of the Rev. Henry L. erstmyer, a former pastor of both churches.

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Trinity Church, Mechanicsburg, recently dedicated a $17,500 addition to their Sunday school. The Rev. H. A. Dunkelberger spoke.

Mrs. Russell B. McGiffin has resigned as parish worker of the Centerville church, near Carlisle. Since 1947 she has carried on this work after her husband's death. Baptized membership increased by 121, communicants by 83. Members of the church council passed a resolution thanking her for her "Christian effort in serving our church in the past years."

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VIRGINIA

ULC and ALC Pastors Break Precedent

Roanoke—Pastors of the Augusta County Ministers' Conference (ULC) and the Virginia-West Virginia Ministers' Association of the American Lutheran Church held a joint meeting at Faith Church, Franklin, W. Va., recently. Pastor Gordon Zirkle of Wardensville, W. Va., who ministers both to a ULC and an ALC congregation, read a paper on "Interdenominational Relationships." As far as anyone could recall, this was the first joint meeting of this kind held in the area. Another meeting of the two groups is scheduled April 9 at Staunton.

Virginia Synod Lutherans expect an attendance of 900 for the annual summer school July 23-30 at Massanetta Springs.

Past and Present

Leonard Ashford (left), Ministerium of Pennsylvania layman and new president of the Lutheran Social Mission Society of Philadelphia, received congratulations and good wishes from outgoing LSMS President Harold Snyder, Central Pennsylvania Synod layman

Harrisonburg. Dr. Conrad Bergendorff, Rock Island, Ill., and Dr. Martin Heinecken, Philadelphia, will lecture in the Pastors' School. Dr. Carl Honeycutt, Columbia, S. C., will speak each day at Matins.

TRINITY MISSION, Roanoke, laid its cornerstone Feb. 4. The congregation hopes to be in its new $65,000 church after Easter.

Dr. J. Roy Strock, former missionary to India, and Dr. David H. Bremer, Board of Education executive, spoke during the Religious Emphasis Week program at Roanoke College beginning Feb. 19.

IN 1950 Dr. A. B. Greiner, synodical treasurer, handled over $250,000, the largest amount ever given in one year by the Virginia Synod. (One of the checks sent him was for four cents!)

THE ROANOKE MINISTERS' CONFERENCE sponsored its annual preaching mission Feb. 25-March 4. Among the 14 prominent preachers on the program were: Dr. Charles B. Foelsch, Dr. Roy A. Burkhart, Dr. Roy L. Smith, Dr. George M. Docherty, and Bishop Austin Pardue. FRANK K. EFIRD

WESTERN CANADA

Mission Possibilities Explored

SECRETARIES Paul Andrew Kirsch and Karl S. Henry of the Board of American Missions are both visiting British Columbia, to get a clear picture of mission possibilities. Three ULCA synods are interested in the territory.

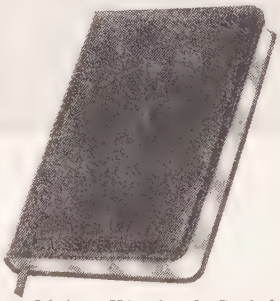
The Pacific Synod has had two outposts here for many years: Redeemer Church at Vancouver, and Grace Church at Victoria. Because they served only in the English language, neither Icelanders nor Germans from the prairies readily entered their folds.

A few years ago the past-president of the Icelandic Synod, Pastor H. Sigmar, followed an insistent demand of his Icelandic brethren to establish a mission in Vancouver. About the same time the Western Canada Synod sent a representative in Pastor H. Luettkehoelter to Duncan, B. C., as a start in caring for the Germans who were leaving Western Canada Synod churches on the prairies in large numbers to go to British Columbia.

15. Jesus saith unto her, Woman why weepest thou? whom seekest thou?

For Easter

THE Oxford Bible



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It was difficult to serve the widely scattered groups. Only in 1949 a second missionary entered the field at Camp Lister and Creston. The missionary at Duncan was forced by ill health to resign soon thereafter and his missions were left to whatever services pastors of the Pacific Synod could give, with an occasional visit from Western Canada Synod President Bergbusch. Only careful over-all planning and closest co-operation of the various groups can bring about a strong church in British Columbia.

Of greatest interest in synod now is the question of relocation of Saskatoon's College and Seminary. The Board of Directors has appointed three committees: one to study the possibilities of the present location, the other to study relocation to another site in Saskatoon, the third to study possible relocation in Edmonton, in the neighborhood of which Western Canada Synod has its largest number of congregations and members. Beside the Board committees a synodical committee on Christian Higher Education is studying the Edmonton situation as to possibility of a college. Synod, meeting at Saskatoon in June, will decide.

Synodical treasurer's report for 1950, just released, reveals strange things. The highest contribution per communicant member is found in one of our smallest congregations, numbering less than 50 baptized members. It amounts to $16 for benevolence. The smallest contribution for benevolence per communicant member is found in another of our smallest congregations and amounts to 13 cents. In both apportioned and unapportioned benevolence there is a decrease from 1949 to 1950. The only increase shown is in Alberta, where apportionment receipts were $1,139 more. With contributions for CHEY, $19,511, added benevolence offerings for 1950 would exceed those of 1949 by $8,000.

Decided advances in giving will have to be registered in 1951 if we are to carry on our synodical program. CHEY contributions must be increased by $10,000. In Lutheran World Action we reached 67 per cent of our quota, and directors are urging congregations to do their utmost in the season of Lent.

SIXTEEN LOTS have been purchased in the City of Edmonton for the erection of a Lu-

Trenton (N. J.) Parsonage

This new $21,000 parsonage was recently dedicated by members of the Church of the Saviour, Trenton, N. J., for Pastor Frederick Fairclough, assisted by Central Conference President Paul T. Warfield. The former parsonage will be used as a parish education building

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theran Home for the Aged. The Lutheran Home Society expects to get building operations going by fall.

THE LUTHER LEAGUE of Alberta, at their annual convention at Spruce Grove, Alta., adopted a budget of $1,837 for 1951. More than a third of this amount will be used for improvement of the Luther League Camp on Pigeon Lake; $250 was pledged for missions apart from the regular Luther League Hawaii project, $100 for ministerial student aid. Pastor A. Wilke, Spruce Grove, was re-elected president.

TRINITY CHURCH, South Edmonton, more than trebled its income in three years. In five years, from 1945 to 1950, it multiplied its benevolence receipts by 11, raising contributions from $482 in 1945 to $5,566 in 1950. It faces the problem today of providing more services both in German and English to a growing congregation. With the help of Sister Bertha Becker, Western Canada Synod deaconess field worker, Winnipeg churches are making a survey of a new housing area to determine the possibility of establishing a mission.

FOR THE RESETTLEMENT of many of the remaining DPs still in Germany and Austria here in western Canada Canadian World Relief has assumed responsibility for nearly a thousand units, and has appointed the Rev. Carlton L. Berg as full-time field worker. He will have his office at Saskatoon.

E. G. GOOS

ULC CALENDAR

APRIL

2- 4. Nebraska Synod. Grace Church, Lincoln

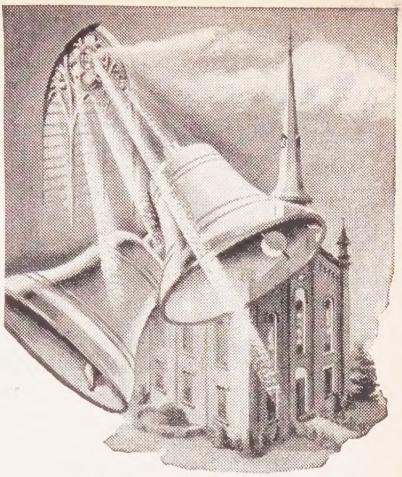
3- 5. North Carolina Synod. St. Paul's Church, Wilmington

7. WMS Congress, Maryland Synod. Salem Church, Catonsville

13-16. WMS Convention, Kansas Synod. Trinity Church, Hays

14-15. Brotherhood Convention, Texas Synod. Trinity Church, Victoria

18-19. Kansas Synod. Bethlehem Church, Wakeeney



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In conclusion . . . . . .

THERE SHOULD BE an apology for printing in this paper so many feature articles about church situations in Philadelphia. The one this week, "Lutherans Cross a Frontier," is the third so far in 1951.

All I can say is that a paper with limited financial resources can't send reporters and photographers very far in search of stories. It's probably true, though, that the situations we describe in Philadelphia are about like those we would find in Kansas City or Seattle.

I MUST ADMIT THAT when we decided to do a report on Lutheran work among Negroes in Philadelphia, one of the pastors—the Rev. Allen Youngblood—didn't want us to go ahead. He said it would be a form of racial discrimination to describe three congregations merely because they consist of Negro Lutherans.

In theory he is right. There's no more sense in writing about these three churches than in writing about three churches in which it happens that exactly 67 per cent of the members have blue eyes. I wish we had reached the point where we would be completely unconscious of such incidental matters as skin pigment.

But we have not reached that point. We are not yet free to invite Negroes to join all of our churches. The second-best thing, under such circumstances, is to organize congregations for Negroes, and I'm glad Philadelphia is making some progress in this.

The fact is that most Northerners don't know much about the Negroes who live with us in our cities. Southerners are more aware of the Negroes living among them than Northerners are. In Philadelphia it is possible for most whites merely to ignore the multitude of black-skinned people. Their spiritual problems don't need to be any more real to us than thos of people in Outer Mongolia.

But our Christian conscience won't le us be satisfied. If the Gospel taught i Lutheran churches is precious to anybod at all, it must have precious worth fo Negroes too.

IF YOU WANT to do a little thinkin about this, be sure to read the book b Ethel Waters, *His Eye is on the Sparrow*, which was published early this month Put that book at the top of the list o those you must read soon. It's about world of people that most white people i Philadelphia (and other northern cities don't really know exists, although I fo one can walk into it in two minutes fro my office any day of the week. The esse tial point of the book (for me) is tha this Negro girl's hunger of soul was sa isfied, but by Roman Catholics rather tha Protestants.

We don't want to turn over the Chris tian development of all white people t the shouting revivalistic sort of churche which operate on a primitive level. Wh should we expect all Negro people t thrive on the thin diet of these sects? Ar we content, then, that Roman Catholic should take over the whole work of pro viding something different?

If we rush to lock our doors when Negro ventures to come up the steps o our own churches, at least we shoul make some serious effort to help provid churches for Negroes. If we becom keenly aware that many Negroes ar eager for such understanding of the Gos pel as they find it in Lutheran churche we may come to that beautiful day whe we'll pull down the color line that keep them out of their Father's house when we worship.

—ELSON RUFF

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72nd Annual Report

for the year 1950

INSURANCE IN FORCE

DECEMBER 31, 1950	**$223,276,545**
ASSETS	**43,400,909**
LIABILITIES	**40,792,220**
TOTAL SURPLUS	**2,608,689**
1950 Increase Insurance in Force	22,209,797
Increase in Assets	4,547,827
Paid to Policyholders and Beneficiaries	1,993,564
Reserve for 1951 Dividends	960,000
Interest Earned on Investments in 1950	3.28%

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